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Editor-in-Chief

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Index Volume XXIX, 1917-1918.

LITERARY.

Page.

Books and Articles on the Reformation and the Reformers—James I. Good, D. D. 30
China Since the Revolution—J. Leighton Stuart, D. D. 351
Christianizing Christendom—S. L. Morris, D. D. 237
Democracy Among the Hebrews—S. K. Phillips 325
First Principles of Theistic Faith—J. J. Murray 316
Historical Address—W. W. Moore, D. D. 188
International Service Through Missions—John Nelson Mills, D. D. 149
Introductory Statement—Editor 89
Jesus Christ the Eternal Logos of the Father—Herbert S. Turner 336
Keynote Method, The—C. Alphonso Smith, LL. D. 1
Lapsley, Samuel Norvell—John M. Wells, D. D. 246
Making Presbyterians—Willis Thompson 36
Marxian Socialism, Its Theory, Its Features, Its Contact with the Bible—William T. Hanzsche 303
Missionary Sermon, A—Wm. Hoge Marguess, LL. D. 41
Organic Union or Federal Union—James H. Taylor, D. D. 91
Organic Union of the Presbyterian Churches—Ernest Thompson, D. D. 109
Organic Union or Federal Union—J. Sprole Lyons, D. D. 123
Prayer and Progress—Wm. E. Hill 210
Power of the Gospel, The—Charles R. Erdman, D. D. 222
Presbyterian Church Union—James I. Vance, D. D. 117
Review of the General Assembly at Durant, A—O. E. Buchholz ... 285
Society of Missionary Inquiry, The—Editor 185
Spirit of Missions or the Larger Patriotism, The—D. P. McGeachy 258
Supreme Element of the Minister's Message, The—Egbert W. Smith, D. D. 228
Through Judgment and Glory—A Book Study of Isaiah—Eugene C. Caldwell, D. D. 52
Union of the Presbyterian Churches—Russell Cecil, D. D. 102
Unrevised and Revised Confessions Compared, The—Walter L. Lingle, D. D. 132
Young Minister in His Study, The—Andrew W. Blackwood, D. D. 14

Digitized by Google

BOOK REVIEWS.

Books of the Pentateuch (Eiselen)—Edward Mack, D. D..... 165
Book of Revelation Not a Mystery (Keppel)—E. C. Caldwell, D. D. 370
Brazil Today and Tomorrow (Elliott)—H. S. Allyn..... 266
China From Within (Scott)—L. B. Turnbull, D. D..... 265
Christ (Jerome)—Andrew W. Blackwood, D. D..... 76
Christ We Forget (Wilson)—Theron H. Rice, D. D..... 168
Christ and the Kingdom of God (Hooke)—Russell Cecil, D. D.. 176
Christianity and the Man of Today (Frazer)—D. P. McGeachy... 78
Church Advertising (——)—Dunbar Ogden, D. D..... 80
Churches of Christ in Time of War (MacFarland)—Russell Cecil, D. D..... 72
Chinese Womanhood (Boggs)..... 283
Counterfeit Miracles (Warfield)—T. C. Johnson, D. D..... 364
Deep Calleth Unto Deep (Bible House, London)—E. C. Caldwell, D. D..... .. 278
Evangel of the Strait Gate (Clow)—E. C. Caldwell, D. D..... 83
Evolution of the Hebrew People and Their Influence on Evangelization (Wild)—Edward Mack, D. D..... 278
Good Ministers of Jesus Christ (MacDowell)—E. C. Caldwell, D. D..... 71
Faith in Christ (Moment)—T. C. Johnson, D. D..... 268
Five Young Men (Brown)—W. S. Golden.. 80
Forefathers' Day Sermons (Jefferson)—W. L. Lingle, D. D.... . 274
Geographic Influences in Old Testament Masterpieces (Wild)—W. W. Moore, D. D..... 81
Gospel of Jesus and Problems of Democracy (Vedder)—D. H. Ogden, D. D..... 74
Gospel of Mark (Erdman)—W. L. Lingle, D. D..... 173
Highway of Life and Other Sermons (Kerr)—R. A. Lapsley, Jr.. 376
History of the Christian Church (Walker),—W. L. Lingle, D. D.. 371
History of the Methodist Episcopal Church in Mexico (Butler).. 282
Human Element in Making of a Christian (Conell)—W. T. Thompson 181
Immortality and the Future (Mackintosh)—T. C. Johnson, D. D.. 65
Introduction to the Old Testament (Creelman)—Edward Mack, D. D..... 166
Introduction to the Life of Christ (Hill)—E. C. Caldwell, D. D.. 365
Introduction to the New Testament (Zahn)—E. C. Caldwell.... 367
Islamic Africa (Sheppard)—W. A. McIlwaine..... 267
Is Christianity Practicable? (——)—Ernest Thompson, D. D.... 85
Japan in World Politics (Kawakami)..... 282
Jesus for the Men of Today (Gilbert)—D. P. McGeachy..... 378

Digitized by Google

Jesus of History (Glover)—D. H. Ogden, D. D..... 177
John and His Writings (Hayes)—E. C. Caldwell, D. D..... 169
John Fourteen (Dunham)—W. E. Hill..... 85
Life of Christ (Hill)—E. C. Caldwell, D. D..... 275
Life of Service (Vance)—E. C. Caldwell, D. D..... 368
New Church for the New Time (Harper)—W. L. Lingle, D. D.... 372
New Layman for the New Time (Harper)—W. C. Smith..... 79
Making Good in the Ministry (Robertson)—Andrew Blackwood, D. D..... 375
North American Idea (MacDonald)—W. L. Lingle, D. D..... 87
Paul the Hero (Jones)—T. P. Johnson, Jr..... 380
Paul and His Epistles (Hayes)—E. C. Caldwell, D. D..... 169
Paul's Doctrine of Redemption (Beach)—R. A. Lapsley, Jr..... 75
Paul's Joy in Christ (Robertson)—E. C. Caldwell, D. D..... 276
Pedagogy for Ministers (Hobart)—O. E. Buchholz..... 281
Prayer in Its Present Day Aspects (Campbell)—C. K. Taffe..... 84
Presbyterian Pioneers in Congo (Sheppard)—Hugh Robertson... 86
Prince of the Church in India (Ewing)—T. A. Painter..... 379
Prophet Elijah to Christ (Blackwood)—O. E. Buchholz..... 280
Prophets—Elijah to Christ (Blackwood)—Edward Mack, D. D.. 167
Prophets of the Old Testament (Gordon)—Russell Cecil, D. D.. 373
Prophet of the Spirit—Jeremiah (Longacre)—E. C. Caldwell, D. D..... 170
Protestant Reformation and Its Influence—W. L. Lingle..... 373
Records of the Life of Jesus (Sharman)—M. E. Sentelle, D. D.. 281
Religious Foundations of America (Thompson)—W. L. Lingle, D. D..... 271
Religious History of New England (——)—W. L. Lingle, D. D.. 270
Reorganization the Hope of Foreign Missions (White)—T. C. Johnson, D. D..... 264
Rise of Modern Religious Ideas (McGiffert)—W. L. Lingle, D. D.. 271
Romans and 1 and 2 Corinthians (Evans)—E. C. Caldwell, D. D.. 277
Salvation (Chafer)—R. A. Lapsley, Jr..... 377
Scotch-Irish in America (Ford)—W. L. Lingle, D. D..... 269
Spiritual Ascent of Man (Jones)—Thornton Whaling, D. D..... 174
Story of St. Paul's Life and Letters (Smyth)—E. C. Caldwell, D. D..... 71
Stuff of Manhood (Speer)—E. C. Caldwell, D. D..... 172
Social Theory of Religious Education (Coe)—Andrew Blackwood, D. D..... 178
Syrian Christ (Ribhany)—L. B. Turnbull, D. D..... 175
Theology for the Social Gospel (Rauschenbusch)—W. L. Lingle, D. D..... 274

Digitized by Google

The Only Nancy (George)—W. L. Lingle, D. D..... 174
Thirty Years With the Mexicans (Case)—L. B. Turnbull, D. D.. 366
Ultimate Ideals (Blauvelt)—R. A. Lapsley, Jr..... 182
Varied Beauty of the Psalms (Enelow)—Edward Mack, D. D.... 280
Virgil C. Hart, Missionary Statesman (Hart)—D. P. McGeachy.. 82
Voice of God in the Present Hour (Torrey)—R. O. Flinn, D. D... 73
Will to Freedom or the Gospel of Nietzsche and the Gospel of Christ (Figgis)—E. C. Caldwell, D. D..... 68
What Did Jesus Really Teach About War (Pell)—W. L. Lingle, D. D..... 172
When Home Is Heaven (Chapman)—J. B. Massey..... 181
When Christ Comes Again (Eckman)—E. C. Caldwell, D. D.... 70
Why I Believe the Bible (Burrell)—Ernest Thompson, D. D..... 180
White Queen of O'Koyong (Livingstone)—R. C. Long..... 84

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VOLUME XXIX.

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UNION SEMI
REVIEW

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OCTOBER, 1917

TABLE OF CONTENT

THE KEYNOTE METHOD.....By C. Al
LL. D...

THE YOUNG MINISTER IN HIS
STUDY.....By Andrew
D. D....

BOOKS AND ARTICLES ON THE
REFORMATION AND THE RE-
FORMERS.....By James I

MAKING PRESBYTERIANS .....By Willis T

A MISSIONARY SERMON.....By Wm. E
D. D....

THROUGH JUDGMENT TO GLORY
—A BOOK STUDY OF ISAIAH..By Eugene
D. D.....

EDITORIALS BOO

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THE UNION SEMINARY REVIEW

VOL. XXIX. OCTOBER, 1917. No. 1.

THE KEYNOTE METHOD.*

By Professor C. Alphonso Smith,

Head of the Department of English, Naval Academy, Annapolis, Md.

One of the most interesting passages in Prescott's *Conquest of Mexico* is that in which he describes the battle of Otumba. A mere handful of Spaniards confronted two hundred thousand Aztecs. Cortez thought, says Prescott, that his last hour had come. But he was to win "one of the most remarkable victories ever achieved in the New World." His method was essentially the method that we shall attempt to follow in our study of eight books of the Bible. Knowing that whatever stability or cohesiveness the Aztec armies had was due to the authority of their commanders, Cortez ordered his men not to waste their strength on the military underlings opposed to them but to seek, find, and strike down the leaders. One cacique was worth a thousand men. Had this plan not been followed it is not likely that a single Spaniard would have survived to tell the story of the battle of Otumba.

Does not every masterpiece of literature whether of prose or verse contain some central and commanding thought that gives coherence and vitality to the whole? Is it possible to understand the parts without reference to their common contribution

*This lecture, delivered March 17, 1917, was the first in the series of nine lectures delivered by Dr. Smith on the James Sprunt Foundation. The subject of the series was "Keynote Studies in Keynote Books."

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to a common end? Can we talk intelligently about the metre or rhythm or stanzaic structure of a poem if we ignore or make secondary the thought content to which these are but ancillary? Can we discuss understandingly the descriptive or narrative or argumentative skill of a writer, the mould of his paragraphs, the architecture of his sentences, or any other question relating to form, if we turn our eyes even for a moment from the thought goal to which he is driving? And yet a well known writer has said that literature is that kind of writing in which the form is of more importance than the content. It would be hard to pack more vacuity into an equal number of words. The man who defined classical music as the music that is better than it sounds was a kinsman but wiser.

When Christ said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," He suggested the final solution of all the vexing problems that have gathered about the relation of form and content. The Master was not attempting to appraise the relative importance of "The kingdom of God" and "all these things." He was only telling how "all these things" could be secured. How? By attending to something else first. The something else in literature is thought content; "all these things" are the details of form. The question is not, Which is the more important? but Which comes first? Priority not primacy is the solution. Put first things first.

We are going to read and meditate together eight masterpieces of the world's literature. They are *Genesis*, *Esther*, *Job*, *Hosea*, *John*, *Romans*, *Philippians*, and *Revelation*. We shall try to strike the keynote of each, to find its taproot, to chart its central current, to assimilate its pivotal thought, or, as Cortez might have put it, to capture its cacique. The task is difficult and I enter upon it with many misgivings. Nor am I sure that what may prove to be central in my thinking will be central in yours, or that what is central to you will be central to me. I am heartened, however, in making the attempt by the conviction that the time is surely coming when all great literature will be studied in just this way. A few voices have already been raised in behalf of the thought content of literature. "The highest at-

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tribute of the poet," says C. F. Johnson,[1] "is thought power in the broad sense, that which coordinates multiform phenomena and refers them to law." Rudolph Eucken[2] expresses it still more strongly: "In our opinion this setting aside of content constitutes a danger for that very independence of art in the interests of which it is demanded. To become independent of material does not mean to attain pure independence. An art devoted preponderatingly to form easily becomes a mere matter of professional dexterity, the first concern of which is to display (to itself if not to others) its own skill. This gives rise to a predilection for the eccentric, paradoxical, and exaggerated, and, in seeking after effects of this kind, the promised freedom only too easily becomes merely another kind of dependence, a dependence of the artist upon others and upon his own moods. Genuine independence is to be found only when the creative work proceeds solely from an inner necessity of the artist's own nature. But this cannot take place unless there is something to say, nay, something to reveal. Mere virtuosity knows no such necessity."

"So long as poetry is conceived as mere imitation," says Richard Green Moulton,[3] "the emphasis is shifted from the matter to the manner of performance; more and more the spirit of connoisseurship turns from deeper things to delicate *nuances* of effect. If poetry is creation, the subject-matter takes the center of the field." A good summary is given by C. T. Winchester:[4] "We have a right to ask, then, of any work of literary art, however emotional in purpose, What does it mean? What truths does it embody and enforce? We shall find there is no eminence in literature without something high or serious in its thought; and that, other things being equal, the value of all literature increases with the breadth and depth of the truth it contains."

That these views have not always been held even by eminent critics is evidenced by the following interesting extract from the

1 *Elements of Literary Criticism.*
2 *Main Currents of Modern Thought.*
3 *The Modern Study of Literature.*
4 *Some Principles of Literary Criticism.*

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Journal of Edward Gibbon. Under date of October 3, 1762, he writes: "I was acquainted only with two ways of criticising a beautiful passage: the one, to show, by an exact anatomy of it, the distinct beauties of it, and whence they sprung; the other, an idle exclamation, or a general encomium, which leaves nothing behind it. Longinus has shown me that there is a third. He tells me his own feelings upon reading it; and tells them with such energy that he communicates them." Is there not a fourth way and should it not come first? Let us try an illustration, beginning with Gibbon's three ways and taking as our "beautiful passage" Poe's lines,

> The glory that was Greece
> And the grandeur that was Rome.

(1) An "anatomy" of this passage shows that its beauty is due in part to the perfect parallelism maintained, "glory" in the first line corresponding to "grandeur" in the second, and "Greece" in the first to "Rome" in the second. The contrast, too, between the accented vowels, the long *o* and *e* sounds and the short *an* sound, contributes its quota of sonant beauty. Further analysis reveals a distinctive appeal in the complete identification of glory with Greece and of grandeur with Rome. The poet had first written

> The beauty of fair Greece
> And the grandeur of old Rome;

but he vastly increased the effectiveness of his lines when he replaced "beauty" with "glory," and "of fair" and "of old" with "that was," thus making glory the very synonym of Greece and grandeur only another name for Rome.

(2) This has always seemed to me one of the most beautiful passages in American literature. How satisfying, how haunting, how magical is the phrasing! "Two mighty lines," says Edwin Markham, "that compress into a brief space all the rich, high magnificence of dead centuries." They are "reserved for immortality," says the English critic, J. M. Robertson. They bear "the seal of ultimate perfection," writes C. L. Moore.

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(3) Whenever I read these lines, Greece in all her splendor and Rome in all her greatness seem summoned back. I feel like writing the first line in every Greek history that I may hereafter read and the second in every Roman history. They stimulate my imagination by opening vast vistas of buried history and by pointing out the best angles of vision.

(4) But these are mere bypaths of interpretation, for Poe is not thinking primarily of Greece or of Rome. He is trying to express the effect upon himself of the beauty of a friend whom he calls Helen. Till he saw Helen, the story of Greece and Rome had been only a tale that was told. The incomparable art of the one and the lofty achievement of the other, a blend of ideal beauty and of ordered power, had alike passed him by. Now it is different. A new faculty has been released. Helen has brought him home

> To the glory that was Greece
> And the grandeur that was Rome.

When probed for their central meaning, therefore, the lines make it clear that the goal of Poe's thought was not Greece or Rome. It was the interpretation of Helen's beauty in terms of Greece and Rome. Till this thought is made central and controlling, all "ways of criticising" will be misdirected.

One has only to glance at some of the laboriously introduced and minutely annotated editions of literature that flood the markets to-day to see that thought content has not yet come into its own. Here is a select edition of Sidney Lanier's poems with introduction, notes, and bibliography. I turn to that great sonnet, called *The Mocking-Bird:*

> Superb and sole, upon a plumed spray
> That o'er the general leafage boldly grew,
> He summ'd the woods in song; or typic drew
> The watch of hungry hawks, the lone dismay
> Of languid doves when long their lovers stray,
> And all birds' passion-plays that sprinkle dew
> At morn in brake or bosky avenue.
> Whate'er birds did or dreamed, this bird could say.
> Then down he shot, bounced airily along

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The sward, twitched in a grasshopper, made song
Midflight, perched, prinked, and to his art again.
Sweet Science, this large riddle read me plain:
How may the death of that dull insect be
The life of yon trim Shakespeare on the tree?

What is the theme or core of this sonnet as a whole? Plainly the thought launched in the last three lines. Lanier was thinking and wished to make us think of those myriad alchemies of nature that transcend and defy the chemistries of man. How is the insensate clod transformed through fruit and grain and flesh into brain and thought and joy? Or, to stage it differently, how is the song of the most graceful and melodious of birds vitalized by the carcass of the most awkward and cacophanous of insects? Can science tell? "Why may not imagination," says Hamlet, "trace the noble dust of Alexander till he find it stopping a bung-hole? . . . As thus: Alexander died, Alexander was buried, Alexander returneth into dust; the dust is earth; of earth we make loam; and why of that loam, whereto he was converted, might they not stop a beer-barrel?" They might, but imagination finds little profit in tracing downward. It is the upward tracings that lead us out into the infinite. But how does our annotator make clear the central thought of *The Mocking-Bird*? He says nothing about it but he refers us to books and encyclopedias on birds in general, to English poems about the skylark and nightingale, and to thirty-two American poems and prose selections about the mocking-bird. Centrifugal criticism could hardly go further. Indeed one is surprised that in the four pages of notes no parallel reading about the grasshopper was suggested.

Let us take a still greater poem, probably the greatest poem of equal length in all literature. I mean Gray's *Elegy Written in a Country Churchyard*. Longfellow tells us of the children who, coming home from school, used to look in at the open door of the blacksmith's shop

And catch the burning sparks that fly
Like chaff from a threshing floor.

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They of course cared nothing for the shape that was being forged: they were interested only in the sparks. Does not Gray's *Elegy* survive to-day chiefly in sparks, in fragmentary quotations? Here again the parallel reading assigned in annotated editions is not really parallel. It is essentially unrelated. Parallel reading, if it means anything, means reading that follows the same trajectory of thought. It means reading that illuminates and is illuminated by the masterpiece with which we start. Does Milton's *Lycidas* or Shelley's *Adonais* or Tennyson's *In Memorian*, great as they are, treat the theme treated by Gray? I think not. The fact that all are elegies is negligible. It was this confusion of title and theme, of name and substance, that led the annotator of *The Mocking-Bird* to class the poem as a study in ornithology. Of course a reading of other great elegies will serve to bring out the contrast between them and Gray's work. But so will the reading of poems that are not elegies. Parallel reading, if it is not to be sapless and unprocreant, if it is to do more than merely satisfy a routine academic requirement, must be suggested rather than imposed, and suggested by the nature of the thought that we are trying to assimilate.

What now is Gray's central plea in his greatest poem? Notice that he did not call his lines merely an elegy but an *Elegy Written in a Country Churchyard*. No poet, certainly not one of Gray's fastidiousness, would have given his lines so long and detailed a title without having in mind a definite purpose. No other elegy tells in its title where it was written. But in this elegy the place was essential, for this elegy dares to pit the neglected churchyard against Westminster Abbey. It is the most democractic poem in the English language. Its plea is not for the living few who have not a fair chance but for the unnumbered dead of all times and climes who did not have a fair chance. These lines strike the keynote:

> Perhaps in this neglected spot is laid
> Some heart once pregnant with celestial fire;
> Hands that the rod of empire might have sway'd,
> Or wak'd to ecstasy the living lyre.

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But Knowledge to their eyes her ample page,
  Rich with the spoils of time, did ne'er unroll;
Chill Penury repress'd their noble rage,
  And froze the genial current of their soul.

Other elegies are individual; this is universal. Gray is championing the cause of the potentially great against the actually great. The difference, he says, is not in native worth but in relative opportunity for self-development, not in breed but in pasture. Those who lie in Westminster Abbey belonged to the privileged class. Given equal opportunity those who lie beneath the unlettered texts of Stoke Pogis or of any other neglected churchyard might have been sepulchred with equal acclaim and beneath an equal glory of bronze and marble. Instead of parallel reading, go out and stand in such a cemetery as Gray describes and think the poet's thoughts after him. It will temper your estimate of class distinctions; it will widen and deepen your sympathies; it may even dedicate you to the task of helping potential greatness to become actual greatness. Such a poem sends a challenge to every school and church and government in the world. If parallel reading be insisted on, let it not be other elegies. Let it rather be such trumpet calls as Burns sounded in *A Man's a Man for a' That* or Jefferson in *The Declaration of Independence* or Gray himself in *The Alliance of Education and Government.*

That the Bible surpasses in the value and potency of its thought content all other literature does not need to be reaffirmed. I yield to no one in my admiration of the classical literatures or of the modern literatures or of the more technical literature of scientific achievement. But in vividness and intensity, in elevation of appeal, in the extent of her literary empire, and in the duration of her sovereignty, the Bible takes easy and secure precedence. The most advanced nations of the world are the children of her fireside; the centuries themselves have been but handmaidens in her service. There is no modern literature worthy the name that has not felt her influence. There is no regnant people whose strivings she has not shepherded.

But the individual books of the Bible are not so well known as wholes as are other masterpieces of far less significance.

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Ask the average reader or student to give you the central content of *Hamlet*, *Evangeline*, *Pippa Passes*, *Silas Marner*, *Peer Gynt*, *Mr. Britling Sees It Through*, and, if he has read them, you will get better answers than if you ask him about the distinctive content of *Ezra*, *Isaiah*, *Joel*, *Haggai*, *Colossians*, *Jude*. The reasons for this difference seem to me many. In the first place, our sense of the unique unity and authoritativeness of the Bible as a whole has dwarfed our feeling for the distinctive content of the sixty-six book units. We forget that the men who wrote or compiled these books did so not because they had to say something but because they had something to say. We think of the Bible and read it not as a library but as a book, though in derivation and in essential content it is a collection of books rather than one book. To search the Bible for favorite verses, to listen Sunday after Sunday to the exposition of select texts, to follow the Sunday School method of long jumps and short pauses will undoubtedly store the mind with vital truth. But this is not enough, and the writers of the Bible would be the first to protest. Every method of Bible study is in its very nature inadequate if it ignores the larger and creative or superintending purpose that gave beginning and ending and distinctive message to each book.

Even when the Bible is read though once a year or at shorter intervals, it is not read with anything like the attention to its constituent parts that we give to a like reading of Shakespeare or Emerson or Ibsen. Have you ever in reading the Bible paused after each book and asked yourself: What does this book say that no other book of the sixty-six says or says so well? If this book had not been written, how and where would the biblical structure be weakened? If this were the only book of the Bible left to us, how much of the rest could we reconstruct? If nothing else were known about the author except that he wrote this book, how much of his personality could we gather from it?

But our familiarity or unfamiliarity with the Bible is not due chiefly to methods of reading it through. It comes to us, as has been already said, by ways far more hostile to thought content. The story is told of a Scotch minister who used to take

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snuff so habitually that he ignored the proprieties of both time and place. "My text this morning," he once announced, "you will find in these words: 'Here a little and there a little' ," each little being ilustrated by a corresponding pinch and inhalation. We illustrate the text differently but none the less habitually. The current method of Bible study, if it may be called such, is a hop-skip-and-jump method. No other book, except a dictionary, a cook book, or a volume of popular quotations, is used in the same way.

The popular attitude toward the book of *Jonah* will illustrate. You will not find in all literature another so flagrant example of the havoc wrought by nibbling, halting, piecemeal interpretation. If *Jonah* had not been one of the books of the Bible, its central content may very well have been differently interpreted by different readers, just as Hauptmann's *Sunken Bell* or Maeterlinck's *Blue Bird* is differently interpreted by different readers; but the interpretation would at least have been an honest attempt to appraise the message of the work as a whole. As it is, one incident has been wrested from its setting and made to connote the meaning and mission of the entire book. There are times when the book of *Jonah* seems to me the most uplifting book in the Old Testament. It is an epitome of history, world history and individual history. It is the age-long conflict between the liberal God and illiberal man. Nowhere else in the Old Testament does God appear more godlike or human nature more human. In no other book is the writer's purpose clearer or more modernly helpful. No other book is in more exact accord with our highest imaginings of God or with our sifted and ultimate knowledge of man. But the popular interpretation stops abruptly with the appearance of the "great fish." If parallel reading were to be popularly assigned it would be a course in ichthyology. There would be nothing spiritual in it. And this attitude is due chiefly to the current discontinuity and lack of totality with which the Bible is read and interpreted. I can find no analogy outside of the Bible to this particular kind of misinterpretation.

Another influence at work is not popular but scholarly. It is the so-called higher criticism. This criticism is today still in

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the fragmentary stage. It is making bricks rather than building temples. The thrill of supposed discovery induces in the higher critic an over-valuation of the part as against the balanced appraisal of the whole. Higher criticism has achieved much and will, I hope, achieve more. But at present it is stronger in *minutiae* than in wholes, in finding than in correlating, in the hurrah of exploitation than in the hush of interpretation. Sometimes it is a word that derails the critical judgment, sometimes an incident. Take the word "holy." It is, as you know, one of the distinctions of Isaiah that he is pre-eminently "the prophet of holiness." One does not have to be a Hebrew scholar to know what Isaiah means by "holy." Its orbit, like the orbit of other words, can be traced accurately in its use. It bears its credentials with it. Read Isaiah through from beginning to end and you will have a far better idea of what he means by "holy" than will the philologist who knows the original meaning of the word but who is wedded to the conviction that words never throw off the halo or halter of their first meanings.

The following paragraph is an illustration:[5] "When we learn that the root-word for 'holy' is the same throughout the Semitic group of languages, and that in Assyrian, for example, it is used in one form to designate a 'prostitute' or 'harlot,' we get a new point of view for the interpretation of the Hebrew word." I think not. The word "holy" in Hebrew, like "sacer" in Latin and "hagios" in Greek and "taboo" in Polynesian, meant originally "set apart for a definite purpose." The purpose might be good or bad. The word was ritualistic rather than ethical. But in Hebrew the ethical meaning soon dwarfed the ritualistic and in Isaiah's use "holy" plainly includes the whole circuit of moral and spiritual perfection. The knowledge of the original or etymological meaning of Hebrew "holy" does not give us "a new point of view for the interpretation of the Hebrew word." It is only another illustration of the well known principle of semantics that the first meaning of a word, while often interesting and even prophetic, will prove a barrier to interpretation if you

[5] J. M. Powis Smith in *A Guide to the Study of the Christian Religion* (1916), p. 140.

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carry it over into later meanings. The first meaning is a springboard, not a harness.

Our word "devout" has followed the well beaten highway of Hebrew "holy." It meant originally "set apart, devoted or vowed to," and the person or thing could be vowed to Satan as well as to God. In fact Sheldon[6] speaks of those who were not the ordinary followers of Antichrist "but his special devouts." Suppose now that in an obituary of some dear friend of yours the writer had frequently used the word "devout." What would you think of the man who should whisper in your ear—"You will get a new point of view for the interpretation of this word 'devout' if you will remember that originally it could be applied to devotees of the devil?"

But the higher criticism, in its search for prooftexts, misinterprets an incident as often as a mere word. The reason is the same in both cases: the part is exalted above the whole. And the remedy is the same: read the entire book and interpret the part in the light of the whole, not the whole in the light of the part. Difficulties of interpretation, if soluble at all, will be found soluble in the waters of the central current rather than in the brackish pools along the shore. A recent critic,[7] for example, attempts to prove that in the older Old Testament books "Jahveh is the God of Palestine only, being more or less localized at Sanctuaries within its borders." His power, in other words, was not supposed to extend beyond the limits of the Holy Land. "The fact," he adds, "that Jahveh and his worship were popularly believed to be inseparable from Palestine may be illustrated by a number of interesting passages."

The incidents cited are three. In the first, Cain is speaking: "Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me" (*Genesis* 4:14). In the second passage the Philistines are the speakers: "And see; if it [the ark of the Lord] goeth up by the way of its own border to Beth-

[6]*Miracles of Antichrist* (1616).

[7]See *The Old Testament in the Light of To-day*, by William Frederic Badè, chapter III.

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shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us" (1 *Samuel* 6:9). In the third passage David speaks to Saul: "They have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth away from the presence of Jehovah" (1 *Samuel* 26:19-20).

It does not seem to me that these incidents, though torn from their setting, prove or even make plausible the author's contention. They illustrate not the rightness of his view but the wrongness of his method. They but emphasize the need of standardizing our interpretation of particular incidents by weighing them in the scales of the book units as wholes. A reading of *Genesis* entire and of 1 *Samuel* entire will not only make the meaning of these incidents plain but will, in our judgment, establish the exact reverse of what the author seeks to prove. Synecdoche, or the use of a part for the whole, is a figure of speech that belongs to rhetoric, not to logic, certainly not to hermeneutics.

Photographers tell us that the airplane will soon inaugurate a new kind of photography. The bird's-eye view, the view of the lower from the realm of the higher, has hitherto been the privilege of the bird alone. It will soon be man's privilege. We shall see more because we shall see less. No book offers so much to the view from the heights as does the Bible; no writers have suffered more from the partial view than the writers of the books of the Bible; and no time has called more loudly for the release of the larger view than the time in which we live.

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THE YOUNG MINISTER IN HIS STUDY.

II. Planning the Year's Pulpit Work.

By Andrew W. Blackwood,

Pastor of the First Presbyterian Church, Columbia, S. C.

"How do you prepare your sermons? I have been preaching to the same people every week for almost a year, and often I find myself on Friday afternoon without a text for Sabbath morning, and then my people do not remember my sermon until the next Tuesday. Is there no better way to plan one's pulpit work?"

The young man's eager question suggested its own reply. He was about to graduate from the seminary, and he had come to a slightly older friend who had been preaching for a number of years and who had found daily joy in his study. This senior requested the privilege of coming back for another conference and of bringing with him a few other men who had not yet found their footing. The present paper is an attempt to help still other young ministers who may be in a similar plight, and it will interest many of the older brethren only as an object lesson of how they as learned men should speak a word in season to their weary young brethren.

Why should a young minister plan his pulpit work even more carefully than he plans his pastoral calling or any other portion of his pastoral activity? Because he is a Protestant minister, and even as in his house of worship the pulpit stands in the place of honor, so in his every-day life must the preparation for that pulpit stand ever supreme. The Presbyterian minister believes that God works ever according to His plan, and that for each of His servants He has a plan which He is waiting to reveal. He Himself works only by system, and He has made us in His own likeness. He has given us ministers long years of training,

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and He must expect us to employ all of our learning in planning to preach, but only under the direct guidance and restraint of the Holy Spirit.

Laying the Plans for the Pastorate.

After the young minister has gone carefully over his new parish and has become familiar with its spiritual needs, he holds long, prayerful conferences with the ruling elders and with other men and women who know the Lord. Then he submits to the session a carefully formulated policy for his work in that parish, asking them to carry the suggestions away with them and to come back at a certain time prepared to adopt this policy or some other that is better. After enlisting the enthusiastic co-operation of the elders, the young pastor presents this policy in more detail to the congregation, perhaps at the mid-week service, devoting the entire period to a frank, heart-searching, but kindly survey of the spiritual needs of the parish, and to a frank statement of the spiritual policy of the session. After explaining his own part in bearing this burden, he will not fail to point out clearly what the session plans for the members to do.

Such a general plan must be more or less vague, at least in the beginning. In a certain parish, for example, the new minister found that nominal religion was unusually popular, but that it was somewhat frequently divorced from morals, and that the congregation was not high in the favor of its own community. He determined that all of his own labors should center round his pulpit, and that he should give himself largely to a teaching ministry, laying special emphasis upon the ethical aspects of Bible truth, somewhat as Paul did in writing to the Corinthians. Without neglecting any part of the congregational machinery, he began at once to call especial attention to the Sabbath school and the evening service. He has since found that this particular plan would not suit another field.

The success of any such policy will depend somewhat largely upon the young pastor's relation to the session, but in this article they must now disappear. They are but the men of counsel; the young pastor himself must formulate the plans, on

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his knees. He will find that the church year, so far as his pulpit is concerned, begins in the fall, which is the ecclesiastical spring time, and that the logical unit of time within the year is the quarter, because it culminates with the Lord's Supper. If all things within his parish are to work together for good, he must determine upon a general policy for the year, quarter by quarter. Perhaps during his August vacation, when he is far enough removed from the parish to see it as a whole and yet near enough to remember its needs, he sets apart a little while every day to this holy task.

The Plan for the Year.

The particular plan here outlined is only one of many. Taking a blank sheet of paper, the young architect of the church year draws four perpendicular columns—one each for his Bible Class, his morning sermon, his evening sermon, and his prayer meeting. If he teaches no Bible Class, or if he follows the International Lessons, he will need but three columns. If in the mid-week worship he follows the topics chosen by the General Assembly's Committee, he will need but the two columns. In any case he must plan what he is to do. Then he divides his paper into four transverse columns, one for each quarter. In each of the resulting spaces he will write a brief, comprehensive phrase telling the sort of seed which he is to sow in that particular field. When completed his paper should give a bird's-eye view of his plans for the coming year.

The novice will do well to remember three factors which enter into a successful program. The first is unity: each part of the plan must minister not only to the general needs of the kingdom, but directly to the immediate needs of the parish, and the various portions of the plan must work together. Scarcely less important is the need of variety: from week to week the ordained teacher must present various aspects of the same truth, but not forever in the same way; scientific farming is diversified. The third factor is progress: each communion season should witness growth in knowledge and in grace, both on the part of the people and of their pastor, as well as increased membership. If at the

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close of the year there is no such token of spiritual progress, the weary toilers probably have lost their crop.

With much hesitation I give below certain tentative programs, no one of which has been closely followed. Few modern farmers are able to carry out their plans so exactly that a bird's-eye view of the year at its close will exactly correspond with the plans at its beginning. Each of the terms employed below has a definite content which may not be clear to the uninitiated, and perhaps this is well, for these particular plans would suit no other conditions save those for which they were designed, and no other minister save the one who constantly employs these terms. Instead of trying to twist and stretch such a program so as to make it fit other needs, let every young minister taste for himself this new and holy joy of planning his own work.

The most distinctive column in each of these charts is that given over to the Sabbath evening sermon, for in this respect the plans below depart most widely from current practice. This departure has been due somewhat to local needs, but even more to the belief that we often underestimate the teaching opportunity of the evening hour. By actual count there are in the average evening congregation fewer unconverted persons than in the morning, whereas in the evening there are more persons, ofttimes many more, who know little concerning the facts of religion. Is it not the part of wisdom, then, to preach more doctrine in the evening, and to introduce more evangelism into the morning hour? When a minister asks his people to come back in the evening they have a right to ask him why.

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YEAR NO. 1.

	Bible Class	A. M.	P. M.	Pr. M.
Fall	The Pentateuch (Social aspects)	The Incarnation	Life of Christ	Pauline Epistle
Winter	The Pentateuch (Social aspects)	Doctrines Christian Life	Life of Christ (Evangelistic)	Bible Studies on Personal Work
Spring	The Pentateuch (Social aspects)	Life of Christ (Christian Nurture)	Fundamentals of Christian Belief	New Test. Book Studies
Summer	The Pentateuch (Social aspects)	Comfort and Hope	Evangelistic	S. S. Lesson

YEAR NO. 2.

Wisdom Literature	The Atonement (Evangelistic)	O. T. Prophets	Epistle
Sermon On Mount	The Atonement (Ethical)	N. T. Char. (Evangelistic)	Personal Work
Sermon On Mount	O. T. Character	Fundamentals of Christian Life	Bible Studies On Prayer
Sermon On Mount	Comfort and Hope	Evangelistic	S. S. Lesson

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YEAR NO. 3.

Parables	Life of Christ	Fundamentals (Doctrine)	Isa. 40-66
Parables	Fundamentals (Evangelistic)	Life of Christ	Selected Psalms
Parables	Scenes from Paul	Books O. T.	James
Ten Commandments	O. T. Comfort and Hope	Evangelistic	S. S. Lesson

THE PLAN FOR THE NEXT QUARTER.

After the young husbandman has looked over his various fields and has arranged for rotation of crops, so as to feed his flock for the year while still enriching his soil, he concerns himself most directly with the plans for the coming quarter. Thus far he has been thinking of the work as a whole and of the various fields only as they are related to each other and to the spiritual objectives of the pastorate, but now he must project himself into each of the fields immediately before him and outline his work there somewhat in detail. Of course he will never completely lose sight of the crops which are slowly maturing in his other fields, and he will employ his spare hours on rainy days in accumulating the necessary seed and implements for coming days, but just now he must concentrate his efforts upon the immediate task of feeding that flock week by week. It is just here that many a theoretical farmer fails.

Here again the young minister takes a blank sheet of paper, sets apart the necessary columns, whether four or three or only two, and then he makes thirteen transverse columns, one for each Sabbath of the quarter. With his calendar in hand, and with the Minutes of the Assembly near by, he sets apart for occasional sermons as many days as he must, for he knows in advance when he must give way before these enforced interruptions, and he will find it easier to preach an occasional sermon in De-

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cember if he begins to work upon it three months in advance. After exercising all diligence in anticipating such interruptions, he may expect to be led by the Spirit to preach other occasional sermons for which his plan does not call, but as a rule he may plan for ten sermons morning and evening. Even if he plans and partially prepares one or two which he does not need, he will find that they are not lost.

The young minister who has been living from hand to mouth will find it exceedingly difficult to plan for this first quarter, but he must not lose heart. After he has grown accustomed to accumulating materials for this particular purpose, he will have less difficulty in choosing as many sermon headings and texts as there are vacant spaces in his schedule. He will keep ever before him, as a matter of course, the general objective of the year and the specific objective of the quarter in that particular field. He will labor slowly and reverently, for this is a most profitable way in which to employ one's time. After he has completed his schedule, so far as that is possible, he will copy it and keep it daily before him. He will keep in a convenient place a separate sheet of paper for each of these prospective sermons, and he will add something to each of them from week to week. If he were not working in carefully restricted fields, he would soon become distracted by thinking about the sermons for coming weeks, but if he has planned wisely for the quarter, his cultivation of the whole will quicken the growth of every part.

Let us be still more specific, choosing a difficult study which will scarcely encourage imitation. If for months the pastor has been investigating the biblical basis of the doctrine of the Incarnation, and its application to our daily lives, but has carefully refrained from preaching on various aspects of the doctrine before he knows something of it as a whole, he will have collected so many sermon notes that he will be able to choose among them only those which suit his immediate purpose. In the average congregation such a series is more suitable for the morning sermon than for the evening, partly because the evening audience changes from week to week, and it is more interested in large views of the various doctrines than in detailed applications of any one. While the pastor is preparing these

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sermons on the Incarnation he will have sufficient time to begin a similar discipline in the study of the Atonement, or of the truth about the Indwelling Christ.

After a year in which the more systematic reading had clustered largely round the doctrine of the Atonement, the morning sermons for a quarter were devoted to popular expositions of various aspects of this truth, with an appropriate evangelistic appeal. In the topics as announced from week to week the word Atonement was not used, and doubtless many a hearer never suspected that he was thinking about doctrine, but all the while the aim was to wrap up in the simplest form a solid body of truth, and to let that truth as presented from week to week constitute a complete system. Such a system would not bear the inspection of a scholar, but it enabled one young pastor and his people to think consecutively about the Christ of the Cross, and it provided the necessary doctrinal basis for the morning sermons of the succeeding quarter, which were devoted to the ethical applications of this same truth, in the frank endeavor to show how the love of the Christ of the Cross constrains us to perform every known duty. This is the master motive of the Christian life, but it is far from easy to show how to harness this power to our daily duties, for, as Professor W. B. Greene used to say in Princeton, the most difficult task of the pulpit is to preach ethical sermons with a true Biblical bases. The sermons as listed below, together with the necessary occasional addresses, filled to overflowing the Sabbath mornings of this second quarter:

"*Living Daily in the Light of the Cross.*"
"The Secret of Human Goodness"—1 Jno. 1:7b.
"How to Keep Your Conscience Clean"—Heb. 9:14.
"The Christian's Daily Motive Power"—2 Cor. 5:14.
"Why Keep Your Body Pure?" (young men)—1 Cor. 6:19, 20.
"The Christian Secret of Patience"—1 Pet. 2:20, 21.
"How Should a Christian Suffer?"—1 Pet. 2:22.
"The Christian Secret of Unselfishness"—2 Cor. 5:15.
"The Death Knell of Snobbishness"—2 Cor. 5:16.
"The Secret of Christian Liberality"—2 Cor. 8:9.
"The Secret of a Happy Home"—Eph. 5:25-33.

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The Plan for the Week.

With such a program before him, the systematic young minister should have no difficulty in planning his week so as to leave a wide margin of time for reading and study not directly related to the tasks in hand, although these are ever first. On Tuesday morning, or perhaps even before the glow has passed from the heart on Sabbath night, he takes up the schedule for the coming week and turns to his sermon notes, which already contain in more or less developed form the various messages which he is to deliver. If perchance he should find it necessary to prepare quickly an address on a theme which is wholly unfamiliar he can concentrate upon that, but ordinarily he works according to a somewhat elastic schedule, and when he stands before God's people he will give them the ripe fruit of his best thinking for days in the past. From time to time during the week he lifts his eyes from the immediate tasks and lets them rest upon the more remote joys of a work which is bounded only by the mercies of God and the needs of men.

Such a detailed explanation is almost more cumbersome than the plan itself, which is at its heart unexpectedly simple. If it seem to any young minister to be a new and untried scheme, let him turn to his shelves and take down the published works of his favorite authors. If he examines the prefaces and the tables of contents he will quickly discover that the majority of those men while still young in the ministry followed the practice of teaching their congregations from week to week according to a definite program drawn up in advance. Here is a list hastily compiled after glancing over my own books and those of the late Dr. S. M. Smith: Doctors Alexander Whyte, Joseph Parker, Campbell Morgan, Alexander Maclaren, R. W. Dale, Marcus Dods, George Adam Smith, A. B. Bruce, James Stalker, W. M. Clow, David Smith, H. S. Coffin, C. E. Jefferson and Robert Law. Some of these men are living and others are not, some have been orthodox and others have not, some are still pastors and others have become teachers; but all have been alike in this: early in their first pastorates they gave themselves to the

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regular, systematic teaching ministry, and in almost every case this is the reason why the world to-day reveres their names.

In our own Southern Presbyterian Church the majority of the stronger pastors are evidently putting their best selves into the preparation of series of expository and doctrinal sermons, involving long weeks of toil, and doubtless any one of them could tell in a general way the line of his teaching for the coming year. At Northfield this summer Dr. J. I. Vance is delivering a series of expository studies on the Book of Romans, which he doubtless presented first to his own people in Nashville, finding that they can digest as much cream as the good folk in Northfield. At this same conference Dr. Harris E. Kirk is delivering a series of Book Studies, such as he presents every winter to his own people in Baltimore. Here is the printed announcement of these stated feasts: "Sunday evenings with the Bible . . . A series of expository sermon-lectures will be given by Dr. Harris E. Kirk on the first Sabbath of each month at 8 P. M." By taking six books a year, Dr. Kirk can preach his way through the books of the Bible in about ten years. Such a result is possible only in the life of a man who plans.

Perhaps no one of the men named above has ever followed such a system as the one outlined in this article, which bears some resemblance to the methods of Dr. C. E. Jefferson, of New York, and Dr. R. B. Miller, of Pittsburgh. The present paper is written from the standpoint of the average minister, who would never feel at home in another man's clothes, especially if that other man were a near giant. It would be no difficult task to compile a list of brilliant preachers who have always worked by impulse. Let us thank God for the outpourings of such great, glowing hearts, but let us ask whether we who are cast in smaller molds should not employ a system such as some giants have been able to disregard. Why, then, should the average young minister plan his pulpit work?

The Advantages of Such a System.

First of all is the saving of time. If by setting apart an hour a day for a week or two of the vacation season a young minister

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can save an hour or two, not to say more, almost every week during the winter, is not this worth while? When a man has fixed upon a certain course of study for the morning sermons of a quarter, he need never waste a minute deciding whether he shall preach upon the Unpardonable Sin or the Mistakes of Moses. He may consume many an hour before he has found his exact text and theme, although as a rule these will be on paper before the week has opened, but even if he should dig about in the field for half a week in quest of the inevitable message, he would not be wasting his time, for in preaching as in farming the size of the crop depends upon the frequency of the cultivation of the field.

Think, too, of the value of reducing worry. Nothing more quickly unfits a man for preaching. Later in life certain men of broad reading and of deep experience in the ways of God find that they can busy themselves about many things until late in the week, when the sermons begin to assume their final shape, but the novice in the pastorate is well aware that when he has chosen his text and found his theme his labors have only begun. It would be a queer sort of young saint who could let his heart remain untroubled during a week in which he began on Tuesday morning to cast about for a text and on the following Friday evening had not yet discovered one which suited his needs. Instead of being able to retire early on Saturday evening and to live a normal life on the Lord's Day, he must face life's greatest joy with weary body and clogged brain. How much better to know that the morning message has for weeks been growing in a certain corner of the garden and that it is now ready to be plucked and fed to the people!

The devotee of such a plan must toil, especially during the early portion of the week, while his more emotional brother is idling away his hours. But when properly orientated the work of the study becomes so alluring that the student half pities his brother whose hands become calloused whenever he wields the homiletic hoe. Instead of a few days of drudgery at the end of the week, and then a few days of delight because of the temporary respite from toil, the systematic student of the Word spends in the study the happiest hours of his life, save those mountain

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top experiences when he stands in the pulpit itself. Dredging for gold is not drudgery to the man who loves gold.

The systematic minister will give himself more and more to the teaching function, and he will be forced to read books unknown to his more emotional brother. Nothing save increasing mastery of the books of the Bible, careful study of a few works in the chosen field, and much browsing over books in other fields—can enable the average young minister to teach the Word. For some worthy men, but fortunately not for genuine Presbyterians, such a ministry is impossible; but granted the needed equipment of mind and of will, the young man who would grow and would have his people grow, not despite his sermons but because of them, will turn resolutely aside from the mushroom sort of inspirational ministry which is commonly supposed to appeal to our young folk, and he will deliberately prepare to become their teacher.

Advantages to the Congregation.

The man who follows a worthy system will devote himself more and more largely to the great things. He will give himself supremely to the joy of presenting Jesus Christ, and in the pulpit where Jesus Christ is at home, there is a welcome for the great men and women of the Bible, for the vast books, for the outstanding chapters, for the golden texts, for the deepest experiences and the loftiest hopes. Instead of wondering how he will ever find enough food to satisfy the multitude, he may at times become embarrassed by the abundance of the heavenly manna. And let no one fear that the average congregation will prove unequal to the task of assimilating such strong, rich food, provided it be properly prepared and served warm. The people who hungrily devour what is set before them at Montreat and Northfield come from average congregations, and at home they are able to digest all the solid food that they are likely to get from us average pastors.

The average congregation is suffering from lack of continuity in its teaching from the pulpit. In other days regular attendants learned from the sacred desk much of which the modern man has

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scarcely dreamed, and perhaps one secret of their regular attendance lay in the fact that they listened week after week to a saintly man who taught them from the Book what things they were to believe concerning God, and what duty God required of man. They learned the truth, again, because this godly man encouraged them to read and to study in their homes certain fixed portions of the Book. Modern saints likewise are willing to study the Book of Amos if they know that their pastor has been living with this prophet for weeks and that he is to preach on the book next Sabbath evening; they will read the Epistle to the Ephesians if they know that it is to form the basis for the prayer meeting talks during the coming quarter. When the pastor studies his own Bible and teaches it to his people regularly, he has a right to ask them to study with him.

The man who follows a spiritual program will treat such large themes in a worthy fashion. When he has lifted his eyes to the hills and has seen there a new vision of God which satisfies his own thirsty soul, he will not deliberately plan to astonish his people by his dexterity in the juggling of texts, as by a sermon on how to take up a serpent by the tail. He will not imagine that tempted men and heartbroken women come to the house of God to hear him discourse on the falling of the leaves or on the beauties of the snow. Neither will he plan to devote many precious hours to those so-called Bible readings against which Dr. Francis L. Patton warns us; he says that we think we have a suitable substitute for a sermon when we have spent a little while chasing a chosen word through Cruden's Concordance, making an irrevelant comment each time that we stop for breath; and that we say we are delivering an expository lecture when we are merely indulging in a few superficial remarks suggested by reading a long passage of Scripture.

In the *British Weekly* Dr. David Smith keeps insisting that the pastor is the one man in each parish who should prepare himself to stand before the people as an authority in all matters pertaining to religion and theology. He is to be a general practitioner, and he is to give himself habitually to the twin tasks of expounding the books of the Bible and preaching theology. "There is nothing so interesting and so appealing as theology,

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if it be good theology—a living interpretation of the Christian revelation, correlated with human experience!" He says that when Dr. Dale had just begun his blessed ministry in Birmingham a neighboring pastor said to him, "I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it." "They will have to stand it," replied the young pastor, and out of his studies for that pulpit grew his volume on the Atonement.

The late President A. H. Strong, of the Rochester Seminary, used to say that whatever success he had attained in life was due largely to the fact that while a Junior in the Seminary he had preached in a mission and that he had learned there not to preach about the odds and ends of religion, but to preach about Christ and sin. When he began to see that every sermon or talk was an integral part of his year's work, and that his year's work would form a fairly large portion of his life work, he saw the need for making every sermon count. Dr. Strong did mighty works for God, but doubtless his reward is no greater than that of many a humble rural preacher who early in life saw the value of a spiritual program.

Preaching according to a plan tends also to increase the attendance upon the outward and ordinary exercises of God's worship. As a rule, a man is careful not to call attention to his methods, but if he is striving to increase the evening constituency, unless he chooses to depend upon music or upon something else outside of himself, he will do well to announce in various ways that he will preach a series of carefully prepared popular sermons on the characters of the Old Testament, or, better still, upon certain outstanding books of the Bible, or, perhaps best of all, upon the fundamental doctrines of our holy faith. In Atlanta this summer Dr. Flinn has just concluded a series of sermons on "The Last Things," and his evening audiences have filled the house. Perhaps we should not have such a problem in filling the churches at night if we kept the churches open every Sabbath night, summer as well as winter, and planned our preaching so as to satisfy human needs.

A program affords certain incidental advantages which are not to be despised. It tends to keep each pastor where he be-

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longs, at home with his own sheep. Since the success of the teaching ministry depends somewhat largely upon its continuity, absence for even a single week may leave in the finished pattern of the year's work more than a few broken threads. Instead, therefore, of engaging in a peripatetic pastorate, automatically increasing his reputation abroad while he is decreasing his efficiency at home, the teaching minister is never too busy elsewhere to do his duty at home. With an alluring program stretching out before him he finds an attraction towards his study every morning throughout the week, and he looks forward with eager expectation to the Sabbath worship, as well as to the mid-week service, when he shall again be permitted to feed his flock.

When the appointed teacher of the congregation has carefully planned to do certain pieces of necessary work on the coming Lord's Day, and for months has been quietly preparing himself to do that work with all his might, he has a sufficient reason for courteously declining to step aside in favor of the visiting brother who wishes to plead a special cause and to take up a collection. The systematic pastor has an equally strong reason for declining to preach upon food conservation or the sin of dodging the draft. For months he has been brooding over the "comfort of the doctrine of predestination," especially as it concerns war times, or over the blessed fact that the future is veiled from human eyes; he has a message from God; and to every person who bids him substitute a message from men he can say, at least in his heart, "I am doing a great work, so that I cannot come down. Why should the work cease while I leave it and come down?"

Perhaps such a plan has still other advantages; certainly it has more than a few limitations, which must already have suggested themselves to the gentle reader. As originally drafted this paper was to have taken up the scheme and scanned its seamy side, but in planning a paper as in planning a year's preaching, one usually attempts more than one ever gets done, and so one must leave something to the imagination. Every man familiar with the facts could conjure up more objections to this particular plan than the wisest of advocates could answer, and every older minister has doubtless been thinking how much etter his own plan suits himself and his field. Let him not rest

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until he has gone over his plan in detail with his bashful young brother who has never yet been told that there is such a thing as a year's program in preaching.

The aim of this article is entirely practical. Let each man follow the plan which has already commended itself to him, but let the young brother who has no plan outline one for his work, at least during the coming quarter. He will find that the way is far less smooth than he might suppose after reading the preceding pages, but let him not grow weary in well doing, for in due season he shall reap, if he faint not. Perhaps it may cheer him to learn that the rest of us, too, have failed far more frequently than we have succeeded, and that such an article as this is like the best of our sermons; it does not tell of our attainments but of our aspirations, which bid us be content with nothing short of perfection. All of us need ever to remember that we can plan only as we are guided by the Holy Spirit.

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BOOKS AND ARTICLES ON THE REFORMATION AND THE REFORMERS.

REVEREND PROFESSOR JAMES I. GOOD, D. D.

MARTIN LUTHER.

Books.

In addition to the excellent list of books suggested by Prof. Nichols in the January number of this publication, we would add:

"Leaders of the Lutheran Reformation," Philadelphia, 75 cents; 1917.

Nuelsen, "Luther, the Leader," Abingdon Press, 50 cents; 1906.

Waring, "Political Theories of Martin Luther," Putnams.

Pick, "Luther's Battle Song," Burlington, Iowa. A sketch of Luther's great hymn, "A mighty fortress is our God."

Davis, "The Friar of Wittenberg," Macmillan, $1.35.

Articles.

"Influence and Address of Aleander in the Diet of Worms," Lutheran Church Review, April, 1917.

Krauth, "Luther's Translations of Scripture," Reformed Church Review, Vol. 16.

ULRICH ZWINGLI.

Books.

Jackson, "Huldreich Zwingli," 1901. It is a memorabilia rather than a biography, giving much new material in English.

Simpson, "Life of Ulric Zwingli," 1902. The latest of the lives of Zwingli; excellent in many respects, though not complete.

Christoffel, "Zwingli," Edinburgh, 1858. The best of the older lives of Zwingli.

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Hottinger, "Life and Times of Ulric Zwingli," 1857. Also good.

Schaff, "History of the Christian Church," Vol. VII, page 17—.

Blackburn, "Ulric Zwingli," Presbyterian Board, Philadelphia, 1868. A popular biography.

Grob, "Ulric Zwingli," 1885. Brief, but giving considerable material.

Stahelin, "Huldreich Zwingli," Basle, 1895. The latest and best of the biographies in German.

Jackson, "Selections from Zwingli," Phila., 1901.

Jackson, "The Latin Works and Correspondence of Huldreich Zwingli," Vol. I (1510-1522), 1912.

Articles.

Richard, "The Theology of Zwingli," *Lutheran Quarterly*, Vol. 21, page 153.

Clever, "Zwingli," *Reformed Church Review*, 1884.

Apple, "Zwingli and the Reformation," *Reformed Church Review*, 1884.

Bomberger, "Zwingli, No Radical," *Mercersberg Review*, Vol. I.

Schaff, "The Theology of Zwingli," *Reformed Church Review*, 1889.

JOHN CALVIN.

Books.

Walker, "John Calvin," 1906; $1.50. The best of the English lives of Calvin.

Reyburn, "John Calvin," 1914. A later work than Walker's, which incorporates some new material, but on the whole is not so satisfactory as Walker's life.

Penning, "Life and Times of Calvin," 1912. A series of sketches of Calvin's life, dramatically stated, translated from a Dutch biographer.

Stevenson, "John Calvin, the Statesman," Eaton and Mains, 1907. This work claims that Calvin's permanent contribution lay less in theology than in statesmanship.

Henry, "Life and Times of Calvin," 1854. An old but stand-

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ard work, giving his life with great completeness but lacking the new material.

Doumergue, "Jean Calvin." The last and completest life of Calvin in four large volumes, magnificently illustrated. It is in French.

Beattie, "Calvinism and Modern Thought," 1912.

Vollmer, "Life of John Calvin." A small, popular work.

Henderson, "Calvin in His Letters," London, 1909. A small volume, but worth its weight in gold.

D'Aubigne, "The Reformation in the Time of Calvin." A popular, comprehensive sketch of Calvin and his times.

Blackburn, "The College Days of Calvin," 1865. Brief and popular.

Blackburn, "Young Calvin at Paris," 1868. Brief and popular.

Willis, "Servetus and Calvin," 1877. A life of Servetus.

Schaff, Phillip, "John Calvin and His Work," in Vol. VII. of his "History of the Christian Church."

Cunningham, "The Reformers and the Theology of the Reformation," Edinburgh, 1862. Excellent.

Johnson, "John Calvin and the Genevan Reformation," Richmond, 1900.

Roget, "A Criticism of Current Ideas on Calvin," Edinburgh, 1885.

Bell, "John Calvin, His Errors," New York, 1891.

Froude, "Calvinism," New York, 1871.

"Calvin and the Reformation," 1909.

"Three Addresses Delivered by Professors in Union Theological Seminary," New York.

Irwin, "John Calvin, the Man and His Work," London, 1909.

"Calvin Memorial Addresses." These addresses were delivered before the General Assembly of the Presbyterian Church in the United States at Savannah, Ga., in 1909.

Articles.

More, "Calvin's Doctrine of Holy Scripture," *Presbyterian and Reformed Review*, 1893.

Schaff, "The Calvinistic System in the Light of Reason and Scripture," *Andover Review*, 1892.

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Schaff, "Calvin and Calvinism," *Quarterly Review*, London, 1893.

Hodge, A. A., "Calvinism," *Johnson's Universal Encyclopedia*, 1875.

Warfield, "The Literary History of Calvins Institutes," *Presbyterian and Reformed Review*, 1899.

Schaff, "Calvin's Life in the Home," *Reformed Church Quarterly*, 1892.

Schaff, "The Friendship of Calvin and Melancthon," *Papers of American Church History Society*, 1892.

Schaff, "Calvin and Servetus," *Presbyterian and Reformed Review*, 1893.

Shields, "The Trial of Servetus," *Presbyterian and Reformed Review*, 1877.

Prime, "John Calvin and the Case of Servetus," see *Ninth Council of Presbyterian Alliance.*

Weber, "Calvinism and Capitalism," *Cotemporary Review*, June, 1910.

Minton, "John Calvin, Lawyer," *North American Review*, August, 1909.

Schaff, "Calvin's Life and Labors," *Presbyterian Quarterly and Princeton Review*, 1875.

Frederick, "Self-Government and Calvinism," *Presbyterian Historical Journal*, June, 1910.

Blackburn, "Calvin's Love of Christian Union," *American Presbyterian and Theological Review*, New York, 1868.

Mitchell, "Calvin and Psalmody of the Reformed Churches," *Catholic Presbyterian*, London, 1879.

Good, "Calvin and the New World," *Journal of Presbyterian Historical Society.*

Gotch, "Calvin as a Commentator," *Journal of Sacred Literature*, London, 1849.

Lanphear, "Some Misapprehensions Concerning Calvin," *Bibliotheca Sacra*, 1896.

Jenny, "Froude and Calvin," *Cotemporary Review*, 1873.

Collins, "John Calvin's Calvinism," *Bibliotheca Sacra*, October, 1909.

Lawrence, "The Theology of Calvin," *Bibliotheca Sacra*, 1883.

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Shields, "The Doctrine of Calvin Concerning Infant Salvation," *Presbyterian and Reformed Review*, 1890.

JOHN KNOX.

Cowan, "Life of John Knox."

Lang, "John Knox and the Reformed," Longmans, 1905.

Stalker, "John Knox, His Ideas and Ideals," Armstrong, 1904. Excellent.

MacMillan, "John Knox," London, 1905.

Harland, "John Knox," Putnams, 1900.

McCrie, "Life of John Knox," Presbyterian Board, 1843.

Oliphant, "John Knox and His Homes," Edinburgh, 1905.

OTHER REFORMERS.

Books.

Baird, "Theodore Beza," 1899. Excellent.

Blackburn, "William Farel," Presbyterian Book Concern, 1868. A popular but excellent work.

Dalton, "John A. Lasco," London, 1886. The first half of the interesting life of this Reformer.

Good, "The Reformed Reformation," 1917. It gives the "Contribution of the Presbyterians to the Spirit of Protestantism."

Good, "Famous Reformers of the Reformed and Presbyterian Churches," 1916.

Vollmer, "The Reformation, a Liberating Force," 1917.

D'Aubigne, "History of the Reformation."

D'Aubigne, "History of the Reformation in the Time of Calvin."

BIBLIOGRAPHY OF THE WORKS OF THE REFORMERS.

Finsler, "Zwingli Bibliographie," Zurich, 1897.

Erichson, "Bibliographia Calviniana," Berlin, 1900.

These two works are indispensable to every Theological Seminary library, giving lists of the works on these Reformers.

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Historical Novels on the Reformation.

Seebach, "Martin of Mansfield," Luther's life for children. 60 cents, Phila.

Lucas, "The City and the Castle," a novel on the life of Zwingli.

Brehm, "True Heart," also a novel in Zwingli's life.

Alcock, "Under Calvin's Spell," a novel in Calvin's life.

Weyman, "The Long Night," a novel in Beza's life, introducing the Escalade.

Alcock, "No Cross, No Crown," 1893. A novel on the life of George Wishart.

Oliphant, "Magdalene," 1854. A novel on Knox's life.

Alcock, "The Days of Knox," 1868.

Saunders, "A Noble Wife," 1895. A novel on the life of Cranmer.

Music.

Rettig, "A Reformation Cantata," describing Zwingli's Reformation, 1917. Published by Central Publication House, Cleveland.

Matthews, "The City of God," 1917, an oratorio, introducing Luther's great hymn.

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MAKING PRESBYTERIANS.

By the Rev. Willis Thompson,
Jellico, Tenn.

A Presbyterian is at once elated and mortified to mark many of the notables in other denominations. Scotch names fill high offices in several sister churches and constitute the valued nucleus of many a congregation whose thriving activities outmatch those of the local Presbyterian body. It is only left for Presbyterians to admit that blame for the loss of these people must be ours. There is no reason why such dominantly religious natures may not be produced to-day by us as they were produced at an earlier period. If the Presbytery of to-day, as of the past one hundred and fifty years, were what it was when this religious type was in the making, it would have retained these people, its heritage, and made more like them.

It is interesting to note the details of this early and thorough work of Presbyterian churches. In preparation for judging it one must be reminded that Green, in his History of the English People. (ch. VIII, sec. V), rightly characterizes the Presbytery and its system as the most tyrannous conceivable for ecclesaastical direction; but he adds that its outcome proves it to breed democracy more effectively than any other ecclesiastical system.

Most persons are familiar with the daring of Presbyterian bodies in heroic ages, but it seems that heroic handling of historic difficulties was the result of a yet more heroic handling of innumerable minor difficulties. Here is the method by which sessions guaranteed their efficiency. The members, including the minister, were separately judged by their own number at least once a year on the subject of their "life and conversation." The deacons were included in the assize and one by one received their dole of praise, blame and suggestions. On the outcome of the session's judgment of the minister depended the question of whether or not "he may continew in his seit."

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From the minutes of Kirk Session of St. Andrew's for March 2, 1596, come the following entries: Mr. Robert Wallace, being asked to remove himself from the sitting of the session, is adjudged a faint praise when he returns; but the praise is qualified by the requirement that he be more diligent and careful over the manners of the people and in visiting the sick. Mr. Robert Swill also fares well enough for a phrase or two, but is "admonishit of multiplicatione of wordis in his doctrine and that his notis be in few wordis, that the people may be mair edifyt."

Others being removed are not accorded so favorable a judgment, still, "thair is nathing opponit agains" them. David Murray, however, is taken to task because he pays nothing into the contributions of the poor; likewise Duncan Balfour, because he, being an elder, was found in company with certain persons who were known to have done injury to the Tolboth Gate.

Against Henry Russell fault is found that there is a "certain sklander betwix Mr. Hy. and his father." Another elder is warned to "mend his rasche speeking in the sessioun," and "he promisit to amend."

It is noteworthy that these elders were elected annually. Nominees were chosen as a rule by the session; the list was read from the pulpit and the date stated for the session to receive objections to its nominees and names of those better qualified for the office. The election was more or less popular in its suffrage and methods of nomination. Custom was not rigid, but moulded by exigencies in every instance. The church of John Knox in Edinburg was very popular in its nominations and election, as we learn from his history of the Reformation in Scotland (pp. 267-8). That at St. Andrews was not so popular. The practice at Glasgow may be gathered from Wodrow's Life of Weemes. Annual election of officers was approved by the General Assembly in April, 1582. None of the churches, it seems, chose to be without a periodic vote on the re-election, or election of new officers. A lengthy minute, illustrative of the practice, is supplied by McCrie in his Life of Melville (note GG) from the records of the session at Canongate.

The Presbytery itself was jealous of its ministers' exercises in the pulpits, as also of their personal conduct. Oddly enough,

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Presbytery is to-day indifferent to pulpit performances of its ministers, although quick to arraign their personal, moral failings. Scotch ministers were very keen in their critical habits where a sermon was concerned. Following their custom, the ministers who were taken to London in virtual captivity, sat together in judgment on each sermon they heard there. And they were furnished a discourse daily by some episcopal dignitary, whose purpose was to mortify their Presbyterian dissent. The sermon of one of the bishops they happily characterized by saying, "He therein entered into a confutation of his text."

Robert Leighton, afterward archbishop of St. Andrews, had invaluable experience while still in the Presbytery of Dalkeith, ministering to his congregation at Newbottle. We find him (Life, by James Aikman, p. 5) apologizing once to Presbytery in answer to the investigation that it visited twice yearly on each minister, of whether he "preached to the times." Certainly this close inspection of a minister's work would allow no preaching as remote from the hopes and sins of the people as one so often hears, with assurance that it might fit the age preceding or the age to come, but certainly not its own. Leighton's instructions to his clergy, when he became a bishop (Works, p. 338, et. seq.) strikingly reflect this early habit the Presbytery inculcated by its searching semi-annual reminder and schoolmaster to the preacher's conscience. It is interesting to note his precise instructions on timeliness in preaching in such of his charges as that of September, 1662; October, 1666, articles 1 and 2; the introduction to that of April, 1667. The Scotch Presbytery pressed sharply on ineffectual pulpit work.

Here is a fair excerpt from the minutes of Presbyteries of the early seventeenth century: After the sermon of John Milne, he was "admonishit to study diligently and have a feeling of that which he delivered." It is evidently not good Presbyterian form to preach coldly. Dr. Boyd, in "The Recreations of a Country Parson," Second Series, Essay XII, "Concerning the Scotch Pulpit," quotes several estimates of Scotch preaching of a later day, notably that of Wilberforce; and they agree that long-meter preaching was not Scotch preaching.

Ill fares the tradition that our Scottish ancestral Presbyterians

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were fed a scholastic gospel, if viewed in the light of the minutes from Presbyterial records. The Presbytery of Aberdeen in November, 1602, records that "Robert Forbes maid the exercise quha (who) was admonishit to eschew affectat language and to utter his wordis w^{t} gretar force." Greater force in expressing an opinion constructively could hardly be devised than this old minute affords. After the exercise of Mr. James Carmichael before the Presbytery of Haddington on May 8, 1608, "the Bre^{n} praysit God for him," but appointed a more exhaustive exercise the next day, on the same text. James Gibson was judged by this Presbytery to have employed words redundantly or ill-advisedly, both in doctrine and in prayer, "q^{r} foir (wherefore) he was admonishit to beware of such." James Reid is desired to be more popular, "q^{lk} (which) he promises to do, God willing."

Nor is the tradition of lengthiness in sermons left ground to stand on in the Presbyterial records of those days. The rights and needs of the pew were carefully guarded in respect of the sermon's tediousness. "Willeame Forbes exercessit,—quha (who) was censurit because he teachit two hours." Forbes was at the time of this censure a high figure in the ecclesiastical life at Edinburg. If lengthiness came into the Scottish pulpit, it came later, contravening the judgment of seventeenth century Presbyteries and following the decay of Presbyterial authority as it was dared successfully in an earlier day. One record, incensed at the uninteresting development of the preacher's theme, includes also the protest of the preacher against requiring him to develop so large a text as his in half an hour. The Presbytery did not alter its judgment of his performance and thus implied that it stood to its requirement of a discussion both meaty and organized, in the specified time of thirty minutes.

With the Presbytery on the one hand and a somewhat dangerous, violently inclined congregation on the other, these ministers trod uneasily, one infers. Patrick Galloway, preaching before King James, and improving his discussion with pointed observations on certain religious activities of the day, was violently threatened by the Duke of Lennox. McCrie gives the incident in his "Life of Melville" (n. V), quoting Galloway's language: "When I did speak the same, he did plainly minace me and called

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me pultron, villain, mischant and threatened to run me through with a rappair." Lennox then waited to meet the preacher at the church door and boasted that he would have his life.

After the foregoing instances of strong, even highhanded exigencies for dealing with ministerial diffidence or misconceptions, and for relieving congregations of officers who might be encumbrances, one is ready to believe that our modern officers and ministers are not subjected to enough heart burnings by the Presbytery and that Presbytery is in other matters much too inert or chary in meeting the demands of the times; much too dependent for guidance on precedent or an academic conceit of uniformity that soothes concern for our timidity of practice with our boldness in conforming to theory. This comment may be widely applied.

Flexibility and daring in Presbyterial practice during the last one hundred and fifty years must certainly have kept for us the precious heritage of Scotch characters we have lost irretrievably to others who have been daring enough to take a theory by the forelock, and would give to-day a much freer opportunity of fulfilling the hopes good Presbyterians have for their church.

It is doubtless true that we are rather concerned to make providential occurrences square with a theory of the Presbytery than to make our theory of the Presbytery accommodate itself to providential calls. The Presbytery is a divine institution. It should certainly have proved equal to keeping at least its birthright; it must have latently more flexibility than we and the church fathers have been disposed to theorize for it.

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A MISSIONARY SERMON.*

By the Reverend Professor Wm. Hoge Marquess, D. D.,
Dean of the Bible Teachers Training School, New York City.

Ephesians 3:10—"To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God."

It does not suit the purpose of this conference sermon to make an analysis of the great passage of which these words are a part. No broad and full exposition of this particular sentence is possible at this time. It would demand a discussion that would unfold the outworking of the divine plan in the history of the Old Testament periods and show the consummation of this in the great New Testament facts of the Incarnation, the Atonement, and the Exaltation of our Lord Jesus Christ. The one specific interest that claims our attention at this hour is the work of Foreign Missions. And to one thought suggested by the great sentence our attention will be rigorously held—its suggestion of the supreme motive of world-wide missions.

There are many subordinate motives of essential value and importance. The spirit of philanthropy, the spirit of justice to one's fellow man, the spirit of compassion for the miserable, the desire for the progress of true civilization, the instinct of self-protection against the contagion of heathenism, that love for the church which inspires the ambition to see her greater and more glorious, the passion for the rescue of human souls, the spirit of obedience to the law that bids us go and preach the gospel to every creature—all these have their place and part in the movements of the Christian heart. But the supreme motive of human life lies back of all these, deeper than all these. It is the motive that is bound upon conscience and heart by that

*Preached at Montreat on August 26, 1917, the closing day of the Foreign Mission Conference.

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basic truth which we learned in our early youth: "Man's chief end is to glorify God." This is the real end and aim of the missionary enterprise, as of every form of human aspiration and endeavor. The desire to glorify God, the ambition to make Him more glorious, more widely known, more deeply honored, more gratefully appreciated, more devoutly loved—this is the fundamental and overmastering motive of the missionary spirit. It is the great impelling reason for Foreign Missions.

This fact is finely brought out in Paul's explanation of his office and commission as "an apostle to the Gentiles," that is to say, a missionary to the nations. He shows that the original purpose of God, the historical plan by which He worked out that purpose in the choice of Abram and the training of Israel, and the character of the work of Christ had their natural and harmonious consummation in a commission to give the gospel to all the races of mankind. The ideal and perfect family of God would be a catholic church, a world-wide church, a church embracing all races and classes of men. And the object of this catholic church is to show to the angels on high the manifold wisdom of God, to make them see in the complex life and variegated character of the church, composed of such diverse and apparently discordant elements, the many-sided and marvelous wisdom that created this harmonious combination. To give to the heavenly intelligences this new conception of the glory of God, to heighten their appreciation of what Paul calls His "manifold wisdom" and what Peter calls His "manifold grace," to make Him more glorious not merely on earth, but in heaven—for this the church is gathered and sanctified; for this the great apostle pushed his missionary enterprise into the regions that were beyond and sought to carry his message to every human race.

How well this accords with the Messianic prediction of Isaiah which stated so concisely and comprehensively the mission of the nation of Israel, of Israel's Messiah, and of the Messiah's people: "Thou art my servant, Israel, in whom I will be glorified." In the church as in her Head and Saviour, God breaks forth into glory, reveals His character and His attributes, shows Himself in new and more striking forms. Just as a great painter is glorified in his pictures, or Beethoven is glorified in a new and

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richer rendering of his symphonies, or a parent is glorified in the conduct and manners of a lovely child, so God is "glorified in His saints and admired in all that them believe." His character is seen in the products of His grace. His power and wisdom and holiness and love receive new lustre when reflected in the lives of those whom He creates in His own image.

We all recognize that it is the duty and privilege of a Christian to glorify God, to live so that God may be better known and better loved through his life. To do this is missionary work, missionary service, the exercise of a missionary influence over others. It speaks a message and carries a moral force to those who are close to us in the ranks of life. But why limit this work to those who are nearest to us? If we love God and desire to have any others honor God, why should we restrict to the narrow confines of our home, or to the contracted social circle in which we move, or to the limits of our own country the testimony which we give to His grace and the tribute which our lives render to His glory? Why should I not wish Africa and China and India as well as my next door neighbor or the men of my own race and color to know what a Saviour I have found? Loyalty to the living God and not merely love for the souls of men, admiration for my divine Friend, adoration for my glorious Sovereign, love for my heavenly Father make it natural and necessary that I should seek to have the whole world know the depth and tenderness and changelessness of His love. There hangs in a European gallery a portrait of an artist painted by a brother artist who desired to immortalize his friend. It is a fine, rugged face, illumined with the light of genius. Somewhat to one side and slightly in the foreground the painter placed a smaller figure of himself, gazing on the face of the other. He has lent to his own countenance such an expression of admiration and love, such a self-forgetting delight in the contemplation of his hero, that those who look on the portrait catch the contagion of this spirit and turn to study with new interest the larger figure. Can you not see how Titian's joy and ambition are fulfilled? He has made the whole world of sight-seers and art lovers join with him in admiring his friend. So the true Christian, the true minister, the true church will merge all other in-

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terests and ambitions in the one supreme desire to make God glorious in the eyes and hearts of all. Paul puts it finely for himself and for us when he speaks of the "earnest expectation and hope that in nothing I shall be put to shame, but that always, as now also, Christ shall be magnified in my body, whether by life or by death."

The preaching of the gospel to all nations is the only way to gather God's scattered sheep into the one catholic flock, to let the light of His truth and grace illumine the whole realm of human life. There is a vital connection between Paul's successive clauses: "Preach among the Gentiles the unsearchable riches of Christ; bring to light what is the dispensation of the secret; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." The message to the nations is indispensable as a means of giving to angels their new lesson in the character and ways of God. It is therefore not merely injustice and unkindness to men to withhold from them the knowledge of a Saviour who can deliver from sin and ruin; it is a gross injustice to God, an unkindness to our divine Friend, an act of disloyalty and wrong to our glorious and worthy Redeemer. The Hebrew psalmists and prophets caught the gleam of this thought. For they cried: "Declare his glory among the nations, his wonders among all peoples." "Say ye among the nations that Jehovah reigneth." "One generation shall declare his works to another and praise his mighty acts. They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness." "I will speak of the honor of thy majesty and talk of thy power." Isaiah reaches one of his many superb and effective climaxes in the beautiful twelfth chapter, where he voices the praise of God by His redeemed people—the upward reach of praise as it rises as an offering of gratitude and love to God, the outward reach of praise as it sweeps on and out in testimony to men: "Give thanks to Jehovah, proclaim his name, declare his doings among the peoples, make mention that his name is exalted. Cry aloud and shout, O inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

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To speak to our fellowmen the praise of God, to send the gospel of the glory of the blessed God to all the nations on earth, to contribute by every means in our power to the work of preaching His salvation as far as sin and need are found, is the high calling of every Christian.

But Paul's thought strikes deeper than this. It is not mere preaching, the diffusion of knowledge about God, which he makes the mission of Christ's people. It is the preaching of the message, the diffusion of that knowledge in such a way as to produce holy character and life—the creation of a world-wide community of men who shall show in their lives the glory and beauty of God. Man who was made in the image of God must be redeemed from sin and restored to the likeness of his Creator, that the moral loveliness of the divine character may be seen in the lives of His people.

We find in the Scriptures some clear intimations that the church is the angels' best text book about God, that the supreme revelation of His wonderful nature which is made to them comes in the experience and character of men whom God "calls by His own glory and virtue" and who "become through His promises partakers of the divine nature." The unique combination of matter and spirit in one personality, the strange experience of sin and sorrow and death through which the human race passes, the mysterious assumption of our nature by the Son of God and his entrance into the experiences of our life, the unexampled spectacle of fallen beings redeemed and restored to holiness, the struggle of sinful men in response to the call and influence of God's Spirit so that they freely forsake sin and seek after holiness, the reconciliation of alien and hostile races in the communion of saints, and their willing surrender to Christ as Saviour and Lord—all these unparalleled facts in the moral universe make the church the supreme object lesson in theology to the angels—are the secrets into which angels desire to look.

The best testimony to the greatness and wisdom and power and grace of God is the character of His spiritual products, the sinner transformed by His touch into the saint. Take the finest silk and put it under a microscope; and it seems like the coarsest canvas. Put under a microscope yet more powerful,

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the bloom of the wistaria or some homely wildflower. And the fibres seem more fine and delicate, and the colors more rich and beautiful. Such is the loveliness of God's handiwork. And the angels who desire to look into the mysteries of redemption find in the justice and purity, the kindliness and fidelity and love of the redeemed sinner a most instructive and inspiring exemplification of the moral glory of their Creator and King. You make a musical theme more sweet if you render it well on a fine instrument; you glorify the music. And you glorify God, you make Him glorious and more transcendently beautiful in the eyes of men and angels when you make your life vocal with His praise, singing His harmonies through the discords of earth, reflecting His will and illustrating His virtues in daily speech and conduct. As Browning makes Pompilia say of the noble young priest who had been an angel of light and mercy in her dire need:

> Through such souls alone
> God stooping shows sufficient of His light
> For us i' the dark to rise by.

Romney was one of the great portrait painters. He left his little home in the country and went to London to take advantage of its superior opportunities. He soon became famous and numbered among his patrons and admirers the wealthy and fashionable of the metropolis. He left his wife, alone and desolate, in the country home, ashamed to introduce his country wife to his city friends. After long years his health and powers began to fail; his hand lost its cunning; his rich friends and patrons fell away. Friendless, sick, almost insane, he went back to his deserted wife, who forgave all the bitter and cruel wrongs he had done her and nursed him to the end and showed him the kindness of God. Read the story in Tennyson's dramatic poem called "Romney's Remorse." The eminent Englishman, Edward Fitzgerald, truly said that this act of Romney's wife, even if viewed only as a work of art, was worth all the pictures that Romney ever painted. If the angels see in the covered head of women in the assemblies of God's house a symbol of her loyalty to the will of her Lord and her reverent regard for His established order as to the relative place and func-

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tions of man and woman in the church and the home, what a new and wonderful insight must that devoted woman have given them into the glory of the God who created that womanly soul, the forgiving grace and the self-sacrificing love which she learned from her Lord and Saviour!

For the angels that excel in strength and wisdom can learn from the life of redeemed men what they cannot learn from the works of nature or all that they see among their shining associates in heaven. They learn what God's grace can do with sinful and mortal man struggling under the burdens of sorrow and temptation. The sight of profound and unfaltering faith exercised by trembling souls who trust their God absolutely in the dark, utterly unable to solve the riddles of His Providence or to understand how His word can possibly come true, must tune their voices to fresh songs of joy in praise of their King. Or, as someone has said, "in their bright and warm immortality, untouched by one drop of our cold river of sin and death, they are instructed and thrilled beyond all our thought to see their God triumphing over pain and death in some sufferer in the fire of martyrdom or the torture of cancer or the shipwreck of fond hope or the silent awe of common death." They see the saints "more than conquerors" in all these strange and tragic experiences of human life; and they see that we are "more than conquerors through Him that loved us." And if in Paul as chief of sinners saved by grace, Jesus Christ showed forth all His long-suffering for an ensample of them that should thereafter believe on Him unto eternal life, surely the angels of God saw in the redemption of that great sinner a new and deeper exhibition of the divine mercy and caught up in fresh adoration the doxology with which Paul followed that testimony to God's power in his life: "Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

And the work of Foreign Missions is simply the organized effort of God's people to produce this result in every race. It seeks to make the life of the whole human family radiant with God's beauty and harmonious with His praise. It seeks to spread the light so that His glory shall shine from every angle of human experience, every type of human character, every

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variety of human temperament, every form of racial life. It has been well said by Dr. S. H. Chester, our Secretary of Foreign Missions, that "in order to get the true cosmopolitan and world-conquering type, we must have the leaven of the humility and docility of the Christianized African, the endurance and practicality and peaceableness of the Christianized Chinese, the regenerated patriotism and loyalty of the Christianized Japanese, the fiery evangelistic zeal of the Christianized Korean, the deep spiritual insight and mystic devotion of the Christian man of India." If this composite type of church is indispensable for the moral conquest of the world, it is equally essential for the realization of the great end for which the church is redeemed and called, the manifestation of the glory of God in all its manifold forms.

"The heavens declare the glory of God." And in what infinite variety do they show His manifold wisdom and skill! The silver moon that walked in beauty over these mountain ranges last night, the sun that touched each peak with new glory at the dawn, the burning star that hangs by night like a lamp of supernal beauty over the edge of Rainbow Mountain, the red planet Mars and the topaz-hued star Betelgeuse and the green dog-star Sirius, and Antares with his color of fire—all in varying form

Their great original proclaim.

I looked one night through a great telescope at the wonders of the sky, at the surface of the moon and the satellites of Jupiter and the rings of Saturn. Then the old astronomer indicated a point in the heavens and asked what I saw. Nothing was visible but blue sky. He bade me look through the small field glass and report what I saw. It seemed to be a small patch of cloud. Then on that cloud he trained the telescope and bade me look; and that hazy patch was a great bunch of golden grapes, a cluster of burning suns, unspeakably glorious. That look gave me a new and wider vision of the splendor of the divine Creator and Ruler of the universe. So through their sight of God's triumphant gospel and sanctified saints on earth the angels gain a wider knowledge and a profounder appreciation of the wisdom

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and grace of their God. They see the mists lift from race after race, and our great human family, as it is reached by the gospel resolving itself into clustered worlds of spiritual beauty, stars shining with the light of God.

We need the various language which nature speaks in all her visible forms in order to a full conception of the divine glory. We need mountain and glen, lofty peak and rolling prairie, ocean and sand dune, forest and fertile field,

> The jocund call of incense-breathing morn.

and

> Evening hush broken by homing wing,

if our souls would drink deep draughts of nature's testimony to her Maker and Lord. So the writer of the great creation Psalm voiced his praise: "O Lord, how manifold are thy works! In wisdom thou hast made them all; the earth is full of thy riches." And the deeper spiritual glory of God can be seen only in the redemption and transformation of the varied races of man, in the suitableness of His gospel to each diverse type, the strange way in which contrasting classes of men gather about Jesus as Lord of All, and in the peculiarly different form in which each reflects His glory and adds to His praise.

The finest musical effects are secured through a large orchestra with its varied instruments. It seems to superficial minds a waste of money and effort to place here a man who does nothing but play a piccolo and then a man who gives all his energy to the beating of different drums. But when in some marvelously delicate and sweet intermezzo the clear notes of that piccolo are sounded or, in the strange wild bursts of harmony that suddenly break upon us in the music of Wagner, the drum is skilfully used, we get, as we could not otherwise get, the meaning and the power of the movement, the glory of the theme. It is with higher reason that the writer of the one hundred and third Psalm called upon all the redeemed and every rank of created life to bless Jehovah. And lest one needed note be lacking in the mighty chorus, he summoned his own personality to do its part: "Bless Jehovah, O my soul."

One saved race, one saved soul indeed, would reveal in a new

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and impressive way to all created intelligence the glory of God. But the salvation of men and women of all races, the restoration of such different types and temperaments to the image of God, reveals in multiplied ways the infinite wisdom and power of God as Redeemer. So that it is "through the church," as Paul describes it in this Epistle to the Ephesians, the church whose constituent elements are drawn from every nation of the world, that the manifold wisdom of God is made known to the principalities and powers in the heavenly places. In the passage immediately following our text Paul prays that we may "comprehend with all saints the breadth and length and depth and height and know the love of Christ that passeth knowledge." It is only with all saints that any one of us can fully grasp the reach and contents of the gospel and its redemption. Each saint contributes some essential item to the common fund, the sum total of knowledge. And it is only through all saints, through the character and experience and spiritual history of saints of all nations and all classes that the angels can learn the deepest secrets of infinite wisdom and goodness.

What Christian who loves his God can be content with a narrow, meagre, inadequate tribute to the author of his salvation, content to have one note missing in the redeemed choir, one race absent from the company of the true worshippers, one color lacking in the rainbow of glory about the divine throne?

One who climbs these mountain ranges sees along the trail a wonderful variety of color—on grasses, forests, flowers and clouds. The changing shades of green, the delicate grays, the soft blues dark and light, the opals and reds, pink, purple, golden, orange, brown, beside certain indescribable hues that are alluring and elusive to the eye—all create in us an ecstatic admiration for the beauty of mountain and cloud. But it is not the cloud, not the mountain, not the layers of air—it is the light that is beautiful. The peaks and clouds and air only possess the power to catch and reflect God's white light that falls upon them and break it up into its various colors. They are delicate instruments that reveal the manifold glory of the light, that show the rare and radiant beauties which it conceals. So, says Peter, God's church chosen and called out

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of all lands and races, is set apart to "show the virtues, the excellencies of him who called us out of darkness into his marvelous light." It is destined and called to become the bride, the Lamb's wife, the Heavenly City, "descending from God out of heaven, having the glory of God." To bring about this glorious end is the work of Foreign Missions, the royal privilege and duty of every true disciple. This is the vision that should inspire our souls and quicken our energy—the vision of that long-promised day when earth shall be reconciled to heaven, and heaven opened again to earth; when the nations of them that are saved shall walk in the light of the New Jerusalem; when that celestial city shall shed far and wide over all the universe the radiance of her queenly beauty; when a great multitude that no man can number out of every nation and kindred and people and tongue shall shine in spotless purity, each mirroring the divine holiness as a star is mirrored in the myriad waves of the sea; when every heart shall swell the anthem of adoring praise to God, and the notes of that new song shall stir to fresh love and wondering awe the spirits of all created beings; when out from the church of the redeemed through widening circles of holy and happy angels shall sweep the spirit of grateful devotion and deepened reverence for God, wave upon wave of adoration and love sweeping through rank after rank and breaking at last in inextinguishable laughter of infinite joy at the base of the eternal throne. On that throne the form of One who stretches over that throng hands that were pierced for our sins. And as He sees that happy throng redeemed by His blood and purified by His grace, His face grows more wondrous bright, His burning eyes soften into deeper shades of tenderness and love, and His voice is as the music of many waters as He says: They shall be my people, and I will be their God.

Jesus! O how sweet the name!
Jesus! Evermore the same!
Jesus! Let all saints proclaim
His worthy praise forever.

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THROUGH JUDGMENT TO GLORY—A BOOK STUDY OF ISAIAH.

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ARTICLE II—CHAPTERS 13-66.

THEME AND ORGANIC STRUCTURE.

In article I, which appeared in the previous number of "The Union Seminary Review," July, 1917, we gave a brief discussion of the author, date, occasion, purpose, theme and structure of the book of Isaiah. We also gave a detailed analysis of chapters 1-12. For the treatment of these topics the reader is referred to that article. However, before beginning our present study of Isaiah chapters 13-66, it is necessary that we present the following condensed exhibit of the theme and analysis of the whole book, in order that the reader may see how the book is a perfect organism with one great theme and with every chapter and section fitting into its proper place, and discharging its appointed function, and that he may be in a position to take up the study of Isaiah at chapter 13 with a clear understanding of the book as a whole. The theme is "Through Judgment to Glory." By which Isaiah means to say that God's people are to enter into the blessings of Christ's completed and perfected kingdom only through severe discipline and chastisement. They shall climb "the steep ascent of heaven" only "through peril, toil and pain." This theme is stated in 1:27 and 66:22-23. We now give the condensed analysis, in order to show how the theme is carried forward to its conclusion and climax in 66:22-24.

I. Judgment.—Chapters 1-35.

1. Judgment upon God's own people, chapters 1-12.
2. Judgment upon the surrounding nations, chapters 13-23.

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3. Judgment upon the whole world, chapters 24-27.

4. Final result of this triple judgment (on God's people, the surrounding nations and the world)—Messiah's Kingdom, universal, righteous, and peaceful, chapters 28-25.

Historical Interlude, chapters 36-39.

1. Chapters 36-37, closing chapters 1-35 and recording the destruction of the Assyrian host, which destruction vindicated Isaiah's ministry.

2. Chapters 38-39, giving the occasion of Isaiah's prediction of the Babylonian Exile, thus opening the way for chapters 40-66.

II. Glory.—Chapters 40-66.

1. External preparation for this glory. Chapters 40-48.

The Persian king is God's agent for the external preparation.

2. Internal preparation for the coming glory. Chapters 49-57.

"The Servant of Jehovah" is the agent for the internal preparation.

3. The glory come. Chapters 58-66.

God's new heaven and new earth.

In the present article we begin with a brief study of

2. God's judgment upon the surrounding nations.—Chapters 13-23.

Like Amos (chapters 1, 2), Jeremiah (chapters 46-51), and Ezekiel (chapters 25-32), Isaiah passes in review the outside nations whose destinies affect Judah. George Adam Smith has finely said that Isaiah's message to these outside nations may be summed up in three great texts: (a) 17:12, 13, where the confusion and tumult among the nations outside Zion is pictured as a stormy ocean; (b) 14:32, where Zion is the solitary rock in the midst of the storm; (c) 19:24, 25, where we behold a new continent (Messiah's Kingdom) arising out of the water about the rock. Every nation that sets itself against God's redemptive purpose in and through Zion will be crushed to pieces, while every nation that submits will have a part in Messiah's kingdom. Among those nations that are to be destroyed because of their opposition, the prophet names Babylon (13:1-14; 21:1-10),

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Philistia (14:28-32), Moab (chapters 15 and 16), Damascus (17:1-11), and Arabia (21:13-17); while Edom's fate is dark and uncertain (21:11-12). Those to be converted to Jehovah are Assyria (14:24-27; 19:23-25) after her great military power has been destroyed; Ethiopia (18:1-7); Egypt (19:1-35); and Tyre (chapter 23). It is truly remarkable that Isaiah should represent the two chief enemies in his day of God's people—Assyria and Egypt—as having a glorious and honored part in the Messianic kingdom. "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (19:24, 25).

At this point two questions press for an answer: (a) How can nations long since destroyed enter the Messianic Kingdom? (b) Why is it that Isaiah, Amos, Jeremiah and Ezekiel do not agree either as to those nations who are to be saved or as to those who are to perish? The answer to both questions is to be found in the statement that these nations typify the heathen world, parts of which are to be brought into the kingdom, while other parts are finally to perish solely because of their unyielding opposition to God and His Messiah. The prophets are not interested in giving mere predictions of external events or conditions, but in setting forth moral and spiritual issues.

Back of Isaiah's conception of the future of nations outside Israel lie certain great principles that we do well to emphasize to-day. (a) God Himself is in the confusion and tumult and storm of the nations, making all nations and men and event work together for the fulfilment of His redemptive purpose; (b) Humanity is a unit, one great whole, subject to the same laws of righteousness and all lost without God's Messiah; (c) Nations will enter the kingdom willingly and consciously, not compelled by external force, but won to God by moral and spiritual means.

Having considered God's judgment upon His own people (chapters 1-12), and upon the outlying nations (chapters 13-23), we now come to the third organic cleavage in the first main division of the book, which is

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3. God's judgment upon the whole world.—Chapters 24-27.

The central thought of this section is stated in 26:9, "When thy judgments are in the earth, the inhabitants of the world learn righteousness."

1. The fact of a world judgment, chapter 24.

God has a right to summon the world into judgment, because it has broken the covenant He made with the world. "They have transgressed the laws, violated the statutes, broken the everlasting covenant" (24:5, cf. Gen. 9:16).

2. Issues of this world judgment, chapters 25-27.

(a) The world will be converted to Jehovah except those who resist to the bitter end, represented by Moab, chapter 25.

(b) Israel will be resurrected from the dead (26:1-19). "Thy dead shall live; my dead bodies shall arise" (26:19).

(c) Israel, having been resurrected, will be restored and reincorporated into the kingdom of God (26:20-27:13).

Thus the nations will be won to Jehovah through a world judgment and built up into a new people of God around resurrected and restored Israel as a nucleus. This conception of a world-wide Messianic Kingdom is fully developed in the fourth division of this part of the book, which is:

4. Final result of this triple judgment upon God's people, the outside nations and the whole world will be the Messiah's kingdom—universal, righteous, peaceful.—Chapters 28-35.

Isaiah seems to erect this kingdom after the defeat of the Assyrian invasion. The whole is set before us in a series of six wonderful sermons, each beginning with the interjection, "Ho." These sermons were delivered in 701 B. C., the year of the invasion of Sennacherib. As the crisis draws nearer, Isaiah's faith mounts higher.

a. First sermon. God's purpose to chastise, but not destroy, His people with Assyria is invincible (chapter 28).

b. Second sermon. This chastisement is necessary to remove their spiritual blindness (29:1-14).

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c. Third sermon. Therefore, it is folly to resist God's purpose to redeem His people through discipline (29:15-24).

d. Fourth sermon. Faith in God will carry them through the crisis (chapter 30).

e. Fifth sermon. Repentance will bring deliverance (31:1; 32:20).

f. Sixth sermon. The final result will be the kingdom of Zion (chapters 33-35).

These six sermons may be condensed into the following statement: While it is certain and necessary that God will send the Assyrian to chastise His people, yet if they repent of their sins and trust in Him He will save them with a great deliverance and will establish the kingdom of Zion.

Passing over the historical interlude in chapters 36-39 (see page 53), we come to the second main part of the book, namely,

II. The Glory; or, The Completed and Perfected Kingdom of Christ.—Chapters 40-66.

1. *External* preparation for this glory, chapters 40-48. Jehovah, Israel's incomparable God, will restore His exiled people through the instrumentality of the Persian king, Cyrus, to their own land and through them will exercise universal dominion.

a. Jehovah himself is the guarantee of the return of the exiles and their universal dominion, 40:1-43-13.

(1) Jehovah is supreme in nature (chapter 40). His supremacy in nature is seen, first, in that he is summoning into activity certain spiritual forces, unseen yet almighty, which are to work for Israel's return (40:1-11). These spiritual forces are symbolized by four voices: voice of grace, proclaiming pardon and deliverance on the ground that Israel's chastisement has had the desired effect (40:1, 2); voice of preparation, opening the way for the returning exiles (40:3-5); voice of confidence in God's word, founded on the perishableness of all human power and the stability of the divine word (40:6-8); and voice of the certainty of the return, based on God's power as a conqueror and His tenderness as a leader (40:9-11).

His supremacy in nature is seen, secondly, in that he is in-

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finite as compared with the created world (40:12-17), with other gods (18-20), and with the stars (21-26). Hence Israel's manifest duty is to wait on Jehovah (40:27-31).

(2) Jehovah is supreme in history (chapter 41). First, Jehovah and the nations (41:1-7). He initiates and winds up all movements among the nations. He called Cyrus of Persia on the scene. "Who hath wrought and done it, calling the generations from the beginning? I Jehovah, the first, and with the last, I am he" (41:5).

Second, Jehovah and His people (41:8-20).

They need have no fear in the Medo-Persian upheaval, for Jehovah is with them.

Third, Jehovah and the idols (41:21-29).

They are impotent, for they can neither predict any event nor bring it to pass.

(3) Jehovah is supreme in redemption (42:1-43:13).

The most illustrious example of Jehovah's redeeming power is to be seen in His removing His people's present unfitness and enabling them to fulfil their ideal calling in being the channel of God's grace to all the earth.

(a) Israel's mission in God's ideal for him (42:1-13).

(b) Israel's present unfitness (42:14-25).

(c) This unfitness divine redeeming love will remove (43:1-13).

b. The results of this triple supremacy of God (43:14-48:22). These results are four:

(1) Certainty of Israel's deliverance (43:14-44:23). Deliverance is certain, because Babylon cannot prevent it (43:14-21), Israel's sins cannot prevent it (43:22-44:5), and the idol gods cannot prevent it (44:6-23).

(2) Jehovah's universal dominion (44:24-45:25).

Cyrus, the mighty conqueror, is merely one of the all things that Jehovah uses in the fulfilment of his redemptive purpose (44:24-28). The victories of Cyrus will bring about the universal recognition of the one true God (45:1-8). Hence, it is folly for Israel to oppose God's use of Cyrus, the effect of whose victories will be the downfall of idolatry, the deliverance of Israel, the salvation of the world, and the universal dominion of God (45:9-25).

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(3) Destruction of Babylon (chapters 46, 47).

The downfall of Babylon is sure, because her gods cannot save her (46:1-7), and because Jehovah, whose purpose runs through all history, has decreed it (46:8-13). Total destruction will overtake Babylon because of her sins—her cruelty to Israel, her pride, and her trust in idols and magic and sorceries (chapter 47).

(4) Jehovah himself vindicated (chapter 48).

This chapter forms a magnificent conclusion to chapters 40-47, and closes the first main division of the second part of the book. The prophet points out four ways in which Jehovah will be vindicated: in the method of His revelation to Israel (48:1-11); in His use of Cyrus as the instrument of His redemptive purpose (48:12-16); in his chastisement of Israel (48:17-19); and in the grateful joy of a ransomed people (48:20-22).

2. *Internal* preparation for the coming glory, chapters 49-57.

Jehovah will prepare the hearts of His people for the glory that is to come by the suffering and death of His servant.

Who is this servant of Jehovah? In the first of the four famous "servant" passages of Isaiah (42:1-43:13) he is clearly identified with the nation Israel. And the nation is at present unfit to be God's servant. "Who is blind, but my servant? or deaf, as my messenger that I send? Who is blind as he that is at peace with me, and blind as Jehovah's servant?" (42:19). "Ye are my witnesses," saith Jehovah, "and my servant whom I have chosen" (43:10). In the second great servant passage (49:1-50:3) he is explicitly called Israel; for we read in 49:3, "Thou art my servant Israel in whom I will be glorified." But he must be an Israel within the wider nation of Israel, a spiritual kernel within the nation composed of a few faithful hearts, whom we might call "Spiritual Israel"; for in 49:5 the servant Israel has a mission to perform to the nation Israel. We read, "And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him." In the third and fourth famous "servant" passages (50:4-52:12 and 52:13-53:12) the servant is manifestly an individual, the personal Messiah. Thus the conception narrows from the nation to a kernel within the nation and

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finally to an individual. God called the whole nation to be His salvation unto the end of the earth. But the nation failed. Then He called a remnant within the nation, and it failed. A length He called His Son, the personal Messiah, who shall not fail, but "shall prolong his days, and the pleasure of Jehovah shall prosper in his hand; and he shall see of the travail of his soul, and shall be satisfied" (53:10, 11).

How will Jehovah's servant prepare God's people for the coming glory? The answer is three-fold:

a. By His divine commission and result for Zion—deliverance (49:1-50:3).

The servant is called, equipped, protected and commissioned by Jehovah; all of which guarantees the ultimate success of his mission (49:1-13). Therefore, every doubt of Zion's return and restoration is removed (49:14-50:3). Isaiah mentions four doubts that had filled God's people with fear: Jehovah has forsaken Zion (49:14-21); the nations will prevent Zion's return (49:22, 23); Babylon will prevent it (49:24-26); and most distressing doubt of all—the covenant relation has been broken (50:1-3). The servant of Jehovah will sweep these doubts away and bring certain and glorious deliverance.

b. By His tender compassion and result for Zion—comfort (50:4-52:12).

The servant is perfectly qualified for his ministry of consolation by his constant and intimate communion with God (50:4); by his complete surrender to the will of God (50:5); and by passing through the furnace of suffering himself (50:6-11). Hence, Zion will be comforted (51:1-52:12). The prophet names five grounds of comfort: Zion's small beginning (51:1-3); Zion's religion is destined to be the religion of all the world (51:4-8); a new moral and spiritual universe with Zion as the center is the ultimate goal of all God's movements in history—which has been pronounced by Duhm to be the grandest and loftiest thought before Christianity (51:9-16); Zion's chastisement is complete (51:17-23); and deliverance is at hand (52:1-12).

c. By his sacrificial death and result for Zion and the world —salvation (52:13-57:21).

Jehovah's servant will bring salvation to men and will him-

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self be exalted into world-wide honor and glory only by suffering and death (52:13-15). At first men will reject and despise him (53:1-3). But at last they will come to see that he suffered for them (53:4-6) and willingly (53:7-9), and thus will be led to accept him as the saviour of sinners and the conqueror and redeemer of the world (53:10-12).

In chapter 54 Isaiah traces the results for Zion of the suffering and death of the Messiah, Jehovah's servant. These results are the expansion and growth of Zion (54:1-3); reunion with Jehovah in an everlasting covenant (54:4-10); and the beauty and safety of Jerusalem (54:11-17). "This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah" (54:17).

In 55:1-57:21 we have the great blessing that shall flow out to the world from the death of Christ. It is salvation full and free and for all on the sole condition of repentance and faith. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price" (55:1). All are invited to share in the Messianic blessing (55:1-5) on the sole condition of true repentance of sin (55:6-13); for nothing else can exclude any one (56:1-8). Only those who take refuge in God shall inherit the blessings of the new covenant (56:9-57:21). There is no refuge in the leaders, who are incompetent, greedy and sensual, a curse and not a blessing (56:9-57:2). Neither is there refuge in idolatry (57:3-13). Hence, Jehovah is the true and only refuge (57:14-21).

At this point we meet with one of the most interesting features in the book of Isaiah. The word "servant" is found twenty times in chapters 40-53, always in the *singular* number. In chapters 54-66 the word "servants" occurs eleven times, always in the *plural*. That is, before chapter 53 the word is in the singular; after chapter 53 it is always in the plural. Chapter 53, with its record of the death of the Saviour, is the dividing line. This change to the plural must be significant. Does it not signify that by the power of the cross the ideal of character and service and sacrifice represented by *the* servant of Jehovah is to be reproduced in each individual Christian? There is a real sense in

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which every Christian is a servant of God and a Saviour of the World. *The* servant of Jehovah is not mentioned again after chapter 53. He disappears only to reappear in his servants. From the cross he went to the right hand of the Father; and we, his servants, are to carry on his work in the world.

3. *The glory come* (chapters 58-66).

This is God's new creation, His new heaven and new earth (65:17-66:22). The coming of the glory, that is, the perfected kingdom of Christ on earth, is the result of the external preparation (chapters 40-48) and the internal preparation (chapters 49-57).

The coming of the glory is set forth in three stages:

a. It will be *ushered in* by Jehovah in response to the prayers of repentant and believing Israel (chapters 58-60).

It is Israel's sin that is delaying the coming of the blessing (58:1-59:8). "Your iniquities have separated between you and your God, and your sins have hid His face from you that he will not hear" (59:2). In humble confession and repentance, Israel turns from his sins and looks to Jehovah for mercy and redemption (59:9-15a). Jehovah hears, and ushers in the glories of the new Jerusalem (chapter 60).

b. It will be *mediated* to all the world by repentant and believing Israel (chapter 61:1-63:6).

Messiah himself proclaims the redemption of the people of God (61:1-3), and the supreme purpose of their redemption is that they may be the mediators and channels of salvation to all the world (61:1-62:12). "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God" (61:6).

And God's people, speaking in the first person, accept with joy their great mission in the earth (61:10-11). "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation" (61:10). Moreover, they will never rest themselves, nor let Jehovah rest, until they have achieved their mission of carrying salvation to the ends of the earth (62:1-12). But the accomplishment of this mission will involve the destruction of all the enemies of God and His people (63:1-6).

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c. It will be *triumphant* in answer to the prayers of God's people (63:7-66:24).

The prayer (63:7-64:12).

This is one of the most beautiful and pathetic and passionate prayers in the Bible. It begins with thanksgiving for God's past mercies (63:7-14), and then presents its earnest petition for deliverance based on the considerations that God is their Father (63:14-16); that they have been afflicted enough (63:17-19); that in the past God has always delivered those who wait upon Him in righteousness (64:1-7); and that He is their God and they are His people (64:8-12).

The answer (chapters 65, 66).

God answers their prayer by a signal act of judgment, in which He rewards His faithful people, destroys the wicked, and establishes the true religion in the earth. The nation Israel is finally cast off on account of their sins (65:1-7); but a holy seed out of the nation will be saved (65:8-12) and will have a glorious future (65:13-25), which is only for those who are of a humble heart and tremble at God's word (66:1-14). By a terrible act of judgment, Jehovah will destroy the apostates (66:15-17), manifest His glory to all the nations (66:18-21), and will make His worship the universal faith (66:22-24).

The grand finale of the book is reached in the great declaration, "And all flesh shall come to worship before me, saith Jehovah" (66:23).

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UNION SEMINARY REVIEW.

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Editorial Comment

THE KEYNOTE METHOD.

Dr. Alphonso Smith's article on "The Keynote Method" ought to be carefully studied by every reader of the Bible and especially by every minister of the gospel. It presents a method of Bible study which would make the Bible a new Book to many people. Incidentally and by way of illustration, it sets forth a method of interpretation which will give to many a new meaning to the whole world of literature.

This article shows the method which Dr. Smith used in his eight great Bible studies which were given as lectures on the

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Sprunt Foundation at Union Seminary last spring. We are happy to say that those lectures will be published in book form in the near future. We can make no better wish for our Southern Presbyterian Church than the wish that this book may have a wide circulation.

Some Kind Words.

With this issue the Union Seminary Review enters upon the twenty-ninth year of its history. During the past twenty-eight years it has published more than ten thousand pages of good reading matter on a great variety of live, religious topics. These ten thousand pages would make a library of fifty books with two hundred pages to the book. As we have not always been the editors, we think we can without immodesty say that during these years the Review has rendered a large service to the Church. There are other competent and disinterested judges who hold this same opinion. Out of numbers of kind letters which come to us we will take the liberty of quoting a paragraph from two—

A professor in another Southern Presbyterian Seminary writes: "I want to congratulate you on the excellence of the Review. It is a credit not only to Union Seminary, but to our Southern Presbyterian Church."

The head of a well-known Lutheran Theological Seminary north of the Mason and Dixon line writes: "I take up my pen to say that there is a positive note in the Union Seminary Review that I greatly enjoy. It is in such marked contrast with the ambiguity of much of the negative and compromising religious writings in our day."

We are deeply grateful for the hearty co-operation which our friends have given us in this work during all these years. We bespeak your continued interest. Our readers can help us by telling us where we can secure good articles and by aiding in enlarging our circulation. We also value good suggestions and constructive criticism.

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Books

Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

Immortality and the Future: the Christian Doctrine of Eternal Life. *By H. R. Mackintosh, D. Phil., D. D., Professor of Theology, New College, Edinburgh, Author of Life on God's Plan.* Price $1.50. George H. Doran Company, New York.

This work is by a scholarly and able man.

He tells us that he means his work as a first guide to those who are studying the problems of Eschatology, "and who wish to do so in the full light of history and faith."

The book is divided into two parts, entitled, respectively, "*Part I.*

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The Historical Development," in which the author presents his view of (1) The Ethnic ideas of death and the future, (2) Eschatology in the Old Testament and Judaism, (3) The eschatology of Jesus, (4) Eschatology in the Apostolic age, (5) Eschatology in the Church; and, "*Part II., A Reconstructive Statement*," in which he presents his view of (1) The Christian hope, (2) Objections on the threshold, (3) The return of Christ, (4) Death and the sequel, (5) Immortality, (6) Future judgment, (7) Universal restoration, (8) Conditional immortality, and (9) The life everlasting.

Within the limits assigned this notice nothing more can be attempted than to indicate in a general way the impression which the views of Dr. Mackintosh make upon the writer of this notice.

In dealing with the eschatology of the Old Testament, of Jesus, and of the Apostolic Age, it is everywhere apparent that the author proceeds upon, and accepts for the most part, advanced critical views as to the rise of the Scriptures. He nowhere proceeds upon the view that the Scriptures are inerrant. Clearly, he either holds no such view, or chooses not to avail himself of it anywhere.

He represents the Hebrew prophets as wrestling with the problems of eschatology in vain—e. g., that Ezekiel held that no conscious life exists in Sheol (see p. 32), though in support of this view of Ezekiel he has referred only to Ezek. 18:5-32, a passage which neither expressly teaches nor implicates any such notion in the mind of Ezekiel. Indeed, the Doctor's whole treatment of these topics suggests that he has received certain German views on those subjects and is weaving *them* together, instead of the Bible teachings which he supposes himself to be presenting.

He declares that the eschatological representations of Paul "will not easily combine at all points with those of the Fourth Gospel" (p. 39). He says, "We must believe that Jesus' thought of the *Parousia* varied in different moods. At one time he looks for it immediately, at another he beholds it far away, at a third he distinctly disclaims all knowledge of its day or hour (Mark 13:32). Very probably the first view represents his more habitual attitude." (Pp. 51, 52, cf. pp. 130-131.)

Now, is it not quite as probable that when Jesus spoke of his *Parousia*, he had not always the same concept in mind, that sometimes he had his personal and bodily presence in mind, and sometimes his coming in special events in particular judgments, e. g., in that in which Jerusalem was destroyed? Sometimes when he spoke of the kingdom of heaven he had one notion in mind. Sometimes when he spoke of it he had another notion in mind. So, also when he used the term *Parousia*, he sometimes had one thing in mind and sometimes another.

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In his "*Reconstructive Statement*," the author says:

"To attempt to force upon modern intelligence the whole unsifted mass of Bible conceptions has the effect of bringing down the edifice of Christian hope in ruins. There are elements in the representation which have no power to evoke faith. . . . There are details even in the New Testament picture of things to come for which it is impossible any longer to win the interest of Christian minds. Can we assume indeed that St. Paul had finally adjusted his conclusions on each point?

"Yet there is a criterion, and it may be formulated quite simply. It is the very criterion we use elsewhere in doctrine; and it is as good for eschatology as for truth about providence, or sin, or atonement. It is the person of Jesus, in his sovereign redeeming power, as apprehended by the faith which in him finds God."

"The question how we know a true eschatological statement when we see it can only be answered by reference to the same standard of truth as governs Christian doctrine as a whole—the gospel in its vital unity with the believing mind," pp. 127-129.

This passage not only discloses his lax views of the New Testament teaching, but makes room for a degree of subjectivity which is destructive of every objective standard.

There are puerile inferences from certain Scriptures as from, "If I will that he tarry till I come, what is that to thee?" See p. 132.

He argues for a second probation, but inconclusively, in the face of such passages as 2 Cor. 5:10; 6:2.

In discussing immortality he says: "The total efficacy of a life, considered as a force acting on environment, is unmeaning apart from organism,"—a statement unverified, unverifiable, and against biblical representations as to the effects produced by purely spiritual beings.

In discussing Universal Restoration, the author concludes: "Sin, while any sin remains, entails suffering and exclusion, for we worship one with whom evil cannot dwell. Whether it will remain forever, we cannot know," pp. 210, 211. He shows, indeed, that universal restoration cannot be proved. One would think not, in the face of Christ's own words, "And these shall go away into everlasting punishment."

His discussion of Conditional Immortality is valuable and weighty, but gutted "of force to a degree by such assertions as: "We have seen that with regard to those who die in hostility to God a nearly complete agnosticism is imposed upon us by the very nature of the Christian faith," p. 229.

This notice, though fragmentary, has already transgressed the assigned limits and must be closed. THOS. C. JOHNSON.

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THE WILL TO FREEDOM OR THE GOSPEL OF NIETZSCHE AND THE GOSPEL OF CHRIST, *being the Bross Lectures delivered in Lake Forest College, Illinois, by John Neville Figgis, D. D., Litt. D., of the Community of the Resurrection, Honorary Fellow of St. Catherine's College, Cambridge.* New York. Charles Scribner's Sons. 1917. 320 pages. $1.25 net.

Every preacher should make a careful study of this brilliant book on the life and philosophy of Friedrich Wilhelm Nietzsche.

Nietzsche was born at Rocken in 1844, at 25 years of age became professor of philosophy in the University of Basle, lost his reason in 1889, and died in 1900. He had Polish blood in him. Of this he was proud. His father was a distinguished Lutheran pastor, who died when Friedrich was very young. Nietzsche writes with blood passion, with fascinating rhythm and irresistible charm. Here are the titles of some of his books: Birth of Tragedy, Essays Out of Season; Zarathustra; The Joyful Wisdom; Human, All Too Human; The Dawn of Day; The Genealogy of Morals; Beyond Good and Evil; The Antichrist; Ecce Homo; and Will to Power. His writings, all told, would fill fifteen to twenty good-sized volumes.

Nietzsche conceived his life-task to be to bring humanity to its senses; to free men from the yoke of accident and of priests, to be the first to proclaim the true why and wherefore of humanity as a whole, and to usher in the ideal state of society when the superman would bend the weak to do his will. His "gospel," or life-philosophy, may be summed up in the phrase, "the will to power." The only real force in humanity is the passion to rule, the lust for supremacy, the desire to conquer. All the various forms of human life are but manifestations of the will to power. This explains everything. It accounts for Christianity. The early Christians wanted to conquer the earth. But they were weaklings, and could not conquer by manly force. So they invented the vile Christian ideal of softness, of submission, of self-denial and surrender, in order that having weakened men through the adoption of this ideal they might in turn be able to conquer them. Nietzsche had a perfect horror of the French Revolution and modern democracy.

He hated Christianity. He said: "I call Christianity the one great curse, the one great intrinsic depravity, the one immortal blemish of mankind. That which deifies me, that which makes me stand apart from the whole of the rest of humanity, is the fact that I have unmasked Christianity. Christianity morality is the most malignant form of all falsehood, the actual Circe of humanity, that which has corrupted mankind." It is clear to us that Nietzsche essentially misunderstood Christianity. He failed to understand the Christian mean-

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ing of self-denial. So far as we know he never studied or tried to understand the New Testament. His ideas of New Testament doctrine were gathered from the misrepresentations and perversions of Christianity among his relatives and men in general. He claimed that Christianity condemned self-love, dwarfed the soul and inculcated a pure altruism. But true Christianity teaches us to love ourself as well as our neighbor. Christ came that every soul might have the abundance of life. There is a legitimate self-love, according to Christ. Nietzsche also claimed that Christianity was hostile to culture. How could any man who had seen St. Mark's at Venice or St. Ambrogio at Milan, make that claim? Again, he said that Christianity put special honor on the pale, anaemic virtues. We reply by saying that the most powerful personalities and greatest heroes of history have been Christians. Nietzsche charges that all the modern movements towards democracy are due to Christianity. We answer that we wish this charge were true.

Nietzsche's idea of morality is well expressed in the famous word of Napoleon: "Morals are for the ordinary man. I am no ordinary man. The laws that bind ordinary men are not for me." Nietzsche's idols were Napoleon and Cesare Borgia. We know what kind of morals they had.

Nietzsche claimed to be the most inspired and original man that ever lived. Of one of his books he said: "This work stands alone. Do not let us mention the poets in the same breath. Nothing perhaps has ever been produced out of such a superabundance of strength. If all the spirit and goodness of every great soul were collated together, the whole could not create a single one of Zarathustra's discourses." In sending Taine one of his books he describes it as the most marvelous book ever written, and declares in *Ecce Home*, "I am not a man, I am dynamite." But Dr. Figgis shows that Nietzsche's claim to this unique originality cannot be substantiated.

Wherein lieth the charm of Nietzsche? Dr. Figgis answers: In the intensely personal character of all his writings; in his tremendous appeal to the imagination; in the perfection and brilliant beauty of his style; and in his aim to set men free—free from all restraints, from the tyranny not only of the heaven above, but also of the earth beneath—man is to live as though nothing were inevitable, as master of the universe, as climbing daily fresh Alpine heights of danger and adventure, enslaved neither to priest nor philosopher, not even to the scientific dogmatist.

The danger in Nietzsche is that he may lead us back to paganism and barbarism. The good in him is that he should lead the Christian to investigate afresh whether he understands Christ and whether he is reproducing Christ among men. EUGENE C. CALDWELL.

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WHEN CHRIST COMES AGAIN. *By George P. Eckman.* The Abingdon Press, New York, Cincinnati. The Methodist Book Concern. 287 pages. $1.25 net.

There is great need at the present time for this able and convincing book. People are intensely interested in the second coming of Christ. They want to know what the Bible teaches about the second coming. And they are being pestered nigh to death by silly books and pamphlets that are flooding the mails and by silly preachers, who build up their own preconceived and fanciful notions about the second coming by wrenching isolated texts here and there out of their original connections and then forcing upon them meanings that they cannot bear by any sound principles of interpretation. Lots of pious folk do this thing. And yet we can scarcely conceive a more ridiculous way to study the Bible. With such a method of Bible study you can make the Bible teach most anything you please.

Dr. Eckman presents a masterly plea for a common-sense interpretation of the Scriptures. We cannot agree with some of his statements, but of his book as a whole we say that we wish with all our heart that every preacher and Christian worker and every one interested in biblical interpretation would buy it and study it with the utmost care.

Chapters one and two deal with the right way to use the Bible. Chapter three gives one of the most satisfying interpretations we have ever seen of Christ's discourse on the end of the world as recorded in Matthew 24, Mark 13 and Luke 21. This discourse of our Saviour is one of the knottiest problems in New Testament interpretation. Dr. Eckman handles it with uncommon skill and sound sense.

The eight remaining chapters deal with such live topics as, how and why is Christ coming again, when is he coming again, what is Christ doing now, what shall we do till Christ's return, is the world growing better, what about the Millennium, Millennium fancies and fallacies, and prophecy and the second advent.

One of the best things in the book is the discussion of what is the Millennium. Dr. Eckman takes the position, with which we agree, that in Rev. 20 John meant by the thousand years the long indefinite period of time, stretching from Pentecost to the final triumph of Christ's kingdom, during which time the church is gaining increasing victory over Satan and the forces of sin. At the end of this period Christ will return in person to lead his church in the final charge against Satan and to participate in the final victory over sin. Then will follow the general resurrection and the final judgment, after which the Messianic kingdom will be established in its full glory.

Union Theological Seminary. EUGENE C. CALDWELL.

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GOOD MINISTERS OF JESUS CHRIST. *By William Fraser MacDowell, one of the Bishops of the Methodist Episcopal Church.* Lyman Beecher Lectures on Preaching, Yale University. 1917. Smith and Lamar, Agents, Nashville, Tenn. Dallas, Texas. Richmond, Va. 307 pages. $1.25 net.

Smith and Lamar, Agents, Richmond, Va., have kindly sent a copy of this able book to us for review. We appreciate their kindness.

Bishop MacDowell was the Lyman Beecher Lecturer on Preaching at Yale University for 1917. For more than a generation distinguished ministers from both America and England have been lecturing at Yale on the ministry from year to year, and one begins to wonder whether all that can possibly be said on the subject has not already been said. Yet, after all, the great need of our day is not the discovery of new truths but the vitalization of old ones, and if Bishop MacDowell has made men feel anew the glory and grandeur of the gospel ministry he has accomplished all that we could ask of him. And this he has done. This book is worthy to stand on the same shelf with the other famous volumes in the series that have preceded it. No higher praise can be given.

Some idea of the richness of the book is indicated by the following table of contents: The Ministry of Revelation; The Ministry of Redemption; The Ministry of Incarnation; The Ministry of Reconciliation; the Ministry of Rescue; The Ministry of Conservation; The Ministry of Co-operation; The Ministry of Inspiration. These themes are discussed with directness and vigor, with application to modern conditions and viewpoints, with a wealth of literary and historical illustrations, with a strikingly fresh style, and with a fine spirit of reverence. The book is full of Methodist fire. We trust that large numbers of our ministers will buy it and read it. It will do your soul good.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE STORY OF ST. PAUL'S LIFE AND LETTERS. *By J. Paterson Smyth, B. D., LL. D., Litt. D., D. C. L., late Professor of Pastoral Theology, University of Dublin; Author of "The Gospel of the Hereafter," "The Bible in the Making," "How We Got Our Bible," "The Old Documents and the New Bible," etc.* New York. James Pott & Co. 1917. Pages 223. $1.00.

Well do I remember when some fifteen years ago Dr. Moore placed in the hands of us juniors in Union Seminary as a text-book "The Old Documents and the New Bible," by J. Paterson Smyth. Many

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text-books are dry reading. But I found this one absorbingly interesting, and I could not lay it down till I had read the last page. It was concerned with Hebrew manuscripts; still the book was simply fascinating

In the volume before us we have a most skilful and vivid interweaving of the life of Paul with his letters, in which the occasion, purpose and main thought of his letters are delightfully set forth by the same J. Paterson Smyth who charmed me fifteen years ago. How instructive and delightful to have been in the congregation when these lecture-sermons are delivered. "During several years past," says Dr. Smyth in his preface, "for some months each year, I have treated my Sunday morning congregation as a great Bible class, taking them straight through the whole Bible in broad outline. This book is the substance of one of these lecture-series." Dr. Smyth is now rector of St. George's, Montreal, and we are sure large congregations attended this splendid series.

Dr. Smyth's style is simplicity itself. His sentences are short. I do not recall a single semicolon in the entire book. He has the rare faculty of presenting Paul's life and letters so vividly that the reader lives amongst the scenes and churches of the great apostle. A delightful humor pervades the book. Inspired by Dr. Smyth's fine book, I am thinking of beginning at once a series of sermons on the life and letters of Paul.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE CHURCHES OF CHRIST IN TIME OF WAR. *Edited by Charles S. MacFarland, General Secretary of the Federal Council of the Churches of Christ in America.* New York.

This small volume of one hundred and ninety-two pages contains the collected addresses and papers presented and passed upon by the Federal Council of the Churches of Christ in America, called in special session at Washington, D. C., Tuesday and Wednesday, May 8th and 9th, 1917. It was thought important by the Executive Committee of the Council that a special session of the Council should be held in connection with the breaking out of the war with Germany. The first part of the book, from chapters I to VII contains the addresses of the President, Reverend Frank Mason North, Reverend James I. Vance, President Henry Churchill King, Raymond Robins, John R. Mott, Robert E. Speer, and the sermon by the Reverend John Henry Jowett. Chapter VIII gives the report of the Committee on the Message to the Churches; Chapter IX the report of the Committee on Works of Mercy; Chapter X the report of the Committee on the

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Moral and Religious Welfare of the Army and Navy; and Chapter XI the report of the Committee on the Conservation of the Social, Moral and Spiritual Forces of the Nation. These are great papers, and are the result of careful and prayerful considerations of leading ministers and officers of the Protestant Churches in the United States. They have been collected together and published in this volume by the General Secretary of the Council, Doctor MacFarland, in the hope that they may be of use to pastors, teachers and churches in the present war situation. Those who had part in the construction of these papers and in the debate during their consideration, or who heard them read after their completion, were deeply impressed with the earnestness and ability which they displayed. It was my privilege to be present and render some small service in the work of the Council; and I can heartily commend this book to all those who are interested to understand the duty of the church in the present hour The Council was composed of a remarkable body of able and conservative men; and there was less radicalism in evidence than might have been expected on such an occasion. The hour was felt to be critical, and every man present was impressed with the gravity of the situation.

RUSSELL CECIL.

Richmond, Va.

THE VOICE OF GOD IN THE PRESENT HOUR. *By R. A. Torrey.* Published by Revell. $1.25 net.

This volume contains nineteen sermons preached during the autumn of 1916 and the spring of 1917 in The Church of the Open Door, Los Angeles, California, and is published by request.

We are glad those who heard these sermons asked that they be given wider publicity. We believe they are destined to do good.

If one wants fine writing, he need not look for it here. Rhetoric was not what the author was attempting in these discourses. But if one cares for a fresh statement in sermonic form of many of the fundamental facts of Christianity he may with profit read them through.

Those who are familiar with Dr. Torrey's former publications will discover that in these latter deliverances he has lost none of that loyalty to truth, that courage and cogency of expression which have made him, for many years so effective as a Bible teacher and world evangelist.

He deals with his subjects in a terse, direct, clear-headed way. He states his points distinctly, fronts objections frankly, meets them vigorously and argues for a verdict. There is no padding or dodging or equivocation in what he gives you. You know exactly where he stands and what he means to say; why he believes it and why he feels

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it is so important that you should believe it too. There is a note of authority, of profound conviction and a sense of the importance of what he is teaching which makes it clear that the writer has no ulterior motive, but is seeking with singleness of purpose, the glory of God and the vindication of His truth.

In his preface Dr. Torrey states it is his hope and prayer that these sermons may "not only be blessed to those who read them, but also that the material found in them may be used by others in preaching and teaching the word of God." We believe this hope will be realized. Into this volume he has packed the results of years of honest thinking and much experience in grappling with the problems of unbelief. Many of his facts are so important and his statements so terse and impressive as to be worthy of general use.

To such as have not found themselves and to all who desire a model for a practical manly directness in topical preaching on great themes we commend this book.

RICHARD ORME FLINN.

Atlanta, Ga.

THE GOSPEL OF JESUS AND THE PROBLEMS OF DEMOCRACY. *By Henry C. Vedder.* The MacMillan Company. New York. 410 pages. 50c.

You will not go to sleep while reading Dr. Vedder's book; you will be too indignant, most of the time with the injustice of a so-called Christian civilization, but now and then with the unfairness of the author.

After the opening chapter on The Gospel and the Awakening Church there follow nine others which deal each with a definite problem—Social Justice, Woman, the Child, the Slum, Vice, Crime, Disease, Poverty, Lawlessness. Every minister should read these chapters. Whatever may be his conclusion as to the soundness of Dr. Vedder's teaching or as to his own immediate duty, they will bring him into closer touch with the suffering multitude who, into poverty, are crushed by the iron heel of greed.

Dr. Vedder does not think highly of Social Service. "Some of our churches and ministers shrink from all radical measures. They are not attempting anything for the real solution of the problem of poverty or any other social problem, but are occupying themselves with what they call social service. They wonder that they accomplish so little, but they are really doing all that a puling, piddling thing can be expected to accomplish. What goes under the name of social service is as valuable as most milk and water reforms."

He calls upon the Church to proclaim and to live the revolutionary social teachings of the gospel. When this shall have been done, there

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will be no need of the so-called social service. His appeal would be more powerful if his condemnation of the Church were not so severe; if he were fairer in his estimate of what the Church is already doing; and if he evidenced a knowledge of the mission of the Church, which, while embracing social values, is deeper and wider. A man may be free from poverty, disease, vice, crime, and even greed, and yet be desperately in need of God. The church which neglects the social teachings of the gospel is undoubtedly delinquent, but if all the while it is calling men to a personal knowledge of the Saviour it is laying that foundation upon which every form of uplift must rest.

DUNBAR H. OGDEN.

Atlanta, Ga.

PAUL'S DOCTRINE OF REDEMPTION. *By Henry Carre Beach.* The MacMillan Company, New York. $1.25 net.

There are in the world two opposing forces, God and Satan, arrayed against each other for the control of the universe. Under Satan are lesser beings, particularly *Sin* and *Death*. These two are not mere abstractions, but actual beings of the nature of demons. The world's history falls into two periods, "the present age," in which Satan and his hosts have the mastery, and the "coming age," in which God will reign supreme. Man, through the disobedience of his progenitor, Adam, has passed under the control of Sin and Death, suffers countless miseries in consequence, and is doomed to eternal destruction. God, in His love, has provided a way by which man may be rescued from the power of evil and brought under the rule of God. This redemption is effected, not by the sacrifice of Christ as a propitiation for our sins (as in the substitutionary theories of the atonement), not by the death of Christ as a demonstration of God's love (as in the ethical theories), but by Christ's conquest over Sin and Death by means of his own death and resurrection. Through this victory man is offered the power of overcoming these evils ones by the help of the Redeemer. Those who accept this help are rescued from the evil powers and secure a blessed immortality, while those who reject it are lost. The author is uncertain whether this meant in Paul's mind mere annihilation, or eternal punishment. But those who are lost are lost not on the ground of their personal deserts, but because they continue to be allied with God's enemies, the forces of evil. Such in brief is the author's conception of Paul's Doctrine of Redemption.

It is needless to say that this book is written from the standpoint of the most advanced radical criticism. There is no hint that Paul may have been divinely inspired in his message; there are many

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references to the human sources of his ideas. It would be a herculean task to unravel the truth from the error in this mixture of Christian and rationalistic and pagan teaching. The longest chapter in the book is an attack on the substitutionary theory of the atonement and an effort to show by the most amazing exegesis that Paul never meant to teach that Christ died for our sins as a sacrifice to reconcile us to God. Equally wonderful is the way in which Paul is made to teach that Sin and Death and Law are actual beings under the rule of Satan. His conception of salvation savors strongly of Pantheism. On the other hand the author states with some degree of accuracy Paul's teaching as to the Deity of Christ, as to Human Depravity and the Federal Headship of Adam, and as to Christ as the sinner's only hope of salvation. There are more than five hundred references to the Bible; one cannot help but wish that they had been taken in a more simple and natural sense.

While we may not justly apply to the author the epithet "unlearned," in view of the extended bibliography appended and of his evident familiarity with the most modern German scholarship, but we cannot but think of him as belonging to that class of interpreters of which the Apostle Peter speaks in his second epistle when he says: "Our beloved brother Paul according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, *which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.*"

R. A. LAPSLEY, JR.

Tarboro, N. C.

THE CHRIST. *By Thomas J. Jerome.* Publishing House of the M. E. Church, South. Nashville. 241 pages. $1.25 net.

Mr. Jerome is a lawyer in Greensboro, N. C. He seems to be a man of genuine piety, and doubtless he has attained distinction in his own calling. One hazards the guess that these chapters were originally delivered as lectures before his Men's Bible Class, and that they met with a flattering reception. Mr. Jerome makes no pretentions to biblical scholarship. He takes up the Bible as a "record containing the evidences of the divinity of Jesus Christ," and he attempts to "apply to the record the same rules of evidence that a lawyer would apply to a record in court."

The fifteen chapters present fifteen arguments in support of the conclusion that Christ is God. To one not expert in the law these fifteen arguments seem to be of unequal value, and not to be arranged in an inevitable order. The first argument, and the one to which the author attaches most importance, has to do with miracles, which

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he defines as "violations of the laws of nature." Then he discusses the Incarnation, the Cessation of the Sacrifices (perhaps this is the strongest portion of the book), the Testimony of John the Baptist, the Persecution of the Disciples, the Testimony of Josephus, the Impossibility of Inventing Such a Character, Inspiration, the World Honors Him as God, the Prophecy of Caiaphas (this chapter is absolutely unique), the Trial of Jesus, the Dying Thief, the Crucifixion, the Resurrection, and the Atonement.

To an ordinary minister such an attempt would be formidable, even if he availed himself of standard commentaries and other treatises, but to a capable jurist such aids are unnecessary; in fact, they are practically unknown. The main body of the work is taken up with such apologetics as was common a generation ago, and on the whole the discussion is more sane and helpful than one might expect after reading the preface and the introduction. The conclusion is far more refreshing than some of us could draw from such reasoning as mars a page here and there.

The theory of Plenary Inspiration, for example, like the other theories of the Christian Church, is said to be "puerile in conception." The writers of the four gospels "desired to present the claims of the Messiah to the Jews alone." "They at no time clothe him with kingly dignity." "He is also spoken of as a carpenter working at his trade as other laborers. There is no evidence that he ever performed any manual labor, and it would have been inconsistent for him to have done so." "The rending of the veil of the temple . . . is the most significant event in all history, and is the strongest possible proof of Christ's divinity." "In Christ man united with God in making an all-sufficient sacrifice and atonement for the sins of the whole world. This may sound like sacrilege to some."

It is scarcely fair to select such statements as these, for they are not typical of the work as a whole, but they are sufficient to show that this book will not appeal to our constituency. We need such books as Mr. Jerome has tried to write, and in every congregation at least once a year we should have a series of popular doctrinal discussions. In every parish there is one man who, by divine calling and by years of study, is prepared to supply this need. He alone has time to ponder long over these deep things of God, and as a rule he alone has access to such works as those of Liddon, Gore and Warfield. Woe be to the pastor if the sheep look up and are not fed.

"Lay religion," to echo the cry of Dr. Forsyth, is one of the perils of the modern age. Laymen have their place as teachers of religion, and many of us rejoice when we can prevail upon our strong men to teach in the Sabbath school, but we must beware, lest we encourage the growing tendency to disparage exact thinking about the facts of re-

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ligion. Other things being equal, a jurist is little better qualified to deal with the fulfillment of prophecy or the synoptic problem than the learned divine is to pass upon the constitutionality of the income tax law.

Why, then, do the laymen attempt the task? Is it not because we have failed? From such a work as this we can learn a great deal about the art of doctrinal teaching. Mr. Jeromes states his points clearly, one by one, and whether we agree with him or not, we know what he believes, and why. He uses language which is clear to the average man. He quotes often from the Bible, and seldom from any other book. In fact, one is tempted to wish that he might lend something of his simplicity to certain orthodox theologians of whom he seems never to have heard, and that we ourselves might learn from him something of his art of persuading a jury.

ANDREW W. BLACKWOOD.

Columbia, S. C.

CHRISTIANITY AND THE MAN OF TODAY. *By George Stanley Frazer.* Publishing House of the M. E. Church, South, Nashville, Tenn.

Here is an attractive volume of brief compass and of some slight faults and yet with a real charm and worth. It is written by one who is evidently among the younger men in the Methodist ministry and its Foreword is written from Washington, Ga. Dr. DuBose, who writes an introduction, says: "We have conducted through the press in the last year and a half a number of inspiring treatises, and we are glad to give this rank with the best."

It is no disparagement to this modest volume to say that one's chief thought in reading it was, "Why do not more of us do this sort of thing?" Here is no impossible task and yet one worth the doing both for one's own sake and for the sake of possible readers. And yet how many of our younger Presbyterian ministers have the thought of a book even in the faintest of their dreams? True, many are busy—too busy, with work for three men piled upon their unassisted heads—but surely there are among us scholarly fellows who are so situated that they can do this work of the author. And if we have men who can do it surely they ought to do it. There is every reason why the books which men are to read should be written by men of our sort as well as by men of other sorts. If our attitude of thought is worth while today it will be of some value at least tomorrow. Put your best sermon on paper, add a second best and make a book of it. Easily overdone, you say, but surely we of the Southern Church are at the other extreme. Learn to read wisely and to quote well and say what you think of today's problems in your own unashamed way and the chances

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are that you will write a book equal to "Christianity and the Man of Today," and this book is well worth while.

D. P. McGeachy.

Lewisburg, W. Va.

The New Layman for the New Time. *By Wm. Allen Harper, LL. D.* 12 mo. Boards, pp. 160. Price 75 cents. Fleming H. Revell Co.

A vigorous treatment of the modern layman's responsibility, opportunity and privilege; progressive, suggestive and stimulating to a high degree.

Using the New Testament Church as a starting point, the layman's ecclesiastical status is instructively and interestingly set forth and developed up to date. Concrete, practical programs are given for local organization and effort. A very high order of individual service for the layman is laid out in an attractive way. The style is vigorous and persuasive. The book is calculated to wake up the "pillars and sleepers"; it has a "punch" that will get through even a lethargic layman's hide and ought to accomplish much good if judiciously circulated.

It is only being frank to say—and I think a book review should be entirely frank—that there is in the book what seems to be an undue exaltation of the layman and an unnecessary scoring of the ministry. The author goes after the modern ecclesiastics in withering style and severely arraigns what he terms the sacerdotalism of the present day. He makes the statement that "the unofficial class, the laity, in every age since (the founding of Christianity) have led the Church to her duty and ushered in the kingdom among men. Ecclesiasticism, sacerdotalism, ritualism, high sounding words, but the body of death to the spirit of progress—*these* have ever retarded the free growth of principles of brotherhood among men." He lists as samples of lay leadership, "the lay-monks of the Roman Church, who gave the reformation its victory and freed the Church." He cites John Calvin as a layman and claims that the Sunday-school, the Y. M. C. A., the Salvation Army, the Modern Missionary Movement, the Laymen's Missionary Movement, the Student Volunteer Movement, the Wesleyan revival, the great Welsh revival, the Wycliffe and Lollard Movements were all "lay movments."

On the other hand, he says, "the brakes on the kingdom's wheels of progress have always been found to be, not the laity, but the ecclesiastics who have opposed change as endangering their pre-eminence and diminishing their lordship over the Church."

If that is a philippic against some isolated system, or one outside the Protestant church, I make no complaint except to say it should be

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so clearly stated as to preclude misinterpretation by the laity, for whom it was written—the mass of men who hardly appreciate fine distinctions and who are apt to regard it as a sweeping denunciation of the ministry. It is difficult to have patience with any form of lay-enthusiasm which, with one general remark, sets aside as unworthy that great body of self-sacrificing, self-effacing—and in the main, efficient—servants who labor as God's ordained ministers. They are our leaders, not only by virtue of their office, but almost universally by a high order of devotion and efficiency. The mass of laymen cannot begin to stand by the same test of consecration.

For this reason I would want to be cautious as to the layman in whose hands I placed this book. A level-headed and informed man would not be misled by it, but would be benefited.

The author is evidently a strong advocate of "organic union" and pleads that cause with some force.

WADE C. SMITH.

Richmond, Va.

"FIVE YOUNG MEN." *By Charles Reynolds Brown.* (Fleming H. Revell Co., New York.) Price 75 cents, net.

The five young men are Joseph, Samson, David, Isaiah and Jesus. Their careers are very delightfully sketched in these lectures, originally delivered by Dean Brown in Lenten evening services before audiences largely of men and including many Yale students.

The only disappointing one of the lectures is that in which he sums up the life work of Jesus, the "Young Man Who Changed the History of the World," as being: The giving to the world of a new conception of God, a new ideal of goodness, a power within reach which was able to change the heart of man, and a fixed star of hope in the sky of human aspiration. This is all well and splendid, but why leave out any reference to his "bearing the sins of many" and his gift to the world of "The New Covenant in My Blood." If Jesus died that you and I and all men might be justly freed from all guilt before God, it was the greatest thing he ever did, and our only explanation of the author's failure to mention it is that he doesn't believe Christ did it.

Aside from this, I think the book is admirable, fresh and suggestive. It grips the attention from the start, and most of those who read it will read it at one sitting if they happen to have two hours then to spare.

W. S. GOLDEN.

Sanford, N. C.

CHURCH ADVERTISING. J. B. Lippincott Company, Philadelphia. 200 pages. $1.00 net.

The 1916 convention of the Associated Advertising Clubs of the World was held in Philadelphia. The first national conference on

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church advertising occurred in connection with this convention. In this volume appear twenty of the addresses delivered at the conference.

The thought of systematic purchased publicity is doubtless shocking to a modest minister, but he may receive a greater shock if he asks the ticket agent or the police officer to direct him to his own church. The empty pews on Sunday evening may not trouble the minister who thinks of himself merely as the chaplain of an elect company who have already been spiritually nourished at the morning hour, but they break the heart of the man who considers himself God's prophet to all the drifting lives of his community.

In this volume there is much that is stimulating and suggestive. Mixed with the wheat there is some chaff, but a man does not have to swallow all that goes into his mouth or his mind. The purpose of advertising is to let Tom, Dick and Harry know that something worthwhile is doing at your church. Of course it is an essential prerequisite that the worth-while service be a reality. And yet there is also need of compelling them to come in. Food in the trough will bring home the cows, but you need the boy to open the gates and stimulate those that are laggard. Men are harder to manage than cows.

DUNBAR H. OGDEN.

Atlanta, Ga.

GEOGRAPHIC INFLUENCES IN OLD TESTAMENT MASTERPIECES. *By Laura H. Wild, Professor of Biblical History and Literature in Lake Erie College, Painesville, Ohio.* One physical map of Palestine, six illustrations from Underwood's photographs. Pp. 193. Ginn & Co., Boston. 1915.

In Part I., which occupies only 20 pages, the author sketches "The Geographical Influences," referring to the way in which the teaching of geography has been revolutionized in recent years in secondary schools and universities, pointing out the unique interest that attaches to the geography of Palestine, and making what she calls nine extreme statements, which yet are not extravagant, but true to fact: "It is the smallest country in the world to contain so varied a climate and landscape. It contains the most marked and varied flora and funna in the world. It has the most wonderful valley in the world. The oldest road in the world runs along its coast. That coast is one of the most forbidding and harborless of shores. Palestine contains one of the oldest battlefields of history and one of the most impregnable natural fortresses of the East. It was the birthplace of one of the richest literatures of the world, though only fragments are preserved, and it is the background for the religious life of one-half of the people of the globe, including Mohammedans."

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The land and the literature are inextricably bound together. In Part II., which constitutes the body of the book, under the title of "Old Testament Masterpieces," she presents briefly and intelligently certain great passages of Scripture in connection with the geographical background or setting, under such titles as The Coast, The Roads (The Story of Joseph and His Brethren), The River Kishon and Deborah's Song, Mount Carmel and Elijah, The Thunderstorm Psalm (Ps. 19), The Fields of Bethlehem and the Story of Ruth, The Song of the Vineyard (Isa. 5:1-7), The Shepherd Psalm (Ps. 23), etc.

At the end of each chapter are suggested readings to guide the teacher or class in further study. The book is intended for high-school classes studying Old Testament literature, for teachers of general literature, or for beginners in college Bible classes. It is fresh and popular in style, and will help to make an ancient and great literature real to modern minds.

WALTER W. MOORE.

Union Theological Seminary, Richmond, Va.

VIRGIL C. HART, MISSIONARY STATESMAN. *By E. I. Hart, D. D.* 12 mo. Net, $1.50. George H. Doran Company, New York.

Virgil C. Hart, D. D., was for many years missionary of Methodism in China. This biography is written by his son, who is now superintendent of the City Missions in Montreal, Canada. There are nearly 400 pages in the volume and even in this day of hurry and sketches it is doubtless well that such a book should have being.

The subject of this biography was born in New York State in 1840 and went to China when only twenty-six years of age. He served his first years as a missionary of the Methodist Church in the United States and later as a missionary of the same denomination in Canada. He was superintendent of large undertakings and with that exercise of power which in our Church is never placed in one man's hands, he made a name for himself and substantially founded Methodism in a number of the most important cities in Central China. He died in 1904, worn out by incessant labors and "Chinese fever," and his fellow-laborers unite in bearing testimony to the fact that he was a missionary of unusual gifts and of rare consecration to the will of God.

The reading of this record leaves one with the impression that Dr. Hart was just such a man as may be met with in every mission field on our four continents. Under the particular organization of the Methodist Church he was given opportunity for exercising power and reaping reward that with us must be widely distributed. But even so no Presbyterian minister but will recognize more than one Hart as his mind goes out over the list of missionaries whom he knows

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and delights to honor as brethren. Dr. Hart was not a Livingstone, nor a Hudson Taylor, nor a John G. Paton, but he was a fine specimen of the genius missionary and as such worthy of double honor. Such men, whether at home or abroad, are bringing the kingdom in and it is not in vain that they have lived.

Doubtless, too, the volume will find many interested readers. It is not easy to write biography. One life is much like another and the heart of man craves variety. Dan Crawford will write, and his book will be a vivid painting, but its details will be dim or inaccurate. Another will write and the picture will be accurate as the multiplication table but stiff and uninteresting. In many pages this book finds the happy medium and is both accurate and interesting. But after all its chief value will be with the student and the future historian rather than with the general reader.

D. P. McGeachy.

Lewisburg, W. Va.

The Evangel of the Strait Gate. *By The Rev. W. M. Clow, D. D., Professor of Christian Ethics and Practical Training, United Free Church College, Glasgow. Author of "The Cross in Christian Experience." "Christ in the Social Order," etc.* Second Edition. George H. Doran Co., New York. 1917. 306 pages. $1.35 net.

These twenty-six sermons are written in a beautiful literary style. As one reads them the impression is made that each sermon must have been written over several times, so smooth and graceful is each sentence, and so perfect and finished is each paragraph. There isn't a rough or jagged sentence in the book. Indeed, the very elegance and polished grace of each sentence becomes a little monotonous and makes the reader wish for something more rugged now and then. The author lacks incision and biting pungency.

These sermons are not logical expositions of great Scripture texts. but they unfold in a fresh and interesting way the rich content of a ripe Christian experience. The text at the head generally serves as a striking motto or start for a glowing testimony and witness to the preciousness and power of the life in Christ. The sub-divisions of the sermons are topical rather than logical. Hence, the preacher will not find in them models for sermon construction, but he will find life and power and healing. The book is bound to have a large circulation, for it gives us what we want and need, real food for the soul. It is already in the second edition.

Eugene C. Caldwell.

Union Theological Seminary.

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THE WHITE QUEEN OF OKOYONG. *By W. P. Livingstone.* Pp. 208. George H. Doran Co., New York. 1917. $1.00.

This book is a veritable *multum in parvo.* It is a great story in small compass of a great heroine of the faith. When the author of "Mary Slessor of Calabar," a book that gained instant popularity, effected his plan to give the young people the same story in their own language, he not only placed upon the younger generation a debt of lasting gratitude, but succeeded in showing them how remarkably the energy of Jesus can be communicated more than nineteen hundred years afterwards. We have here the story of how Mary Slessor, though timid and weak, yet being called of the Lord, left her home in Scotland and went out to preach the gospel of salvation to the people of Africa; how the Lord gave her strength and boldness to carry on her work, even to the building of houses and carrying burdens; how she made herself of no reputation, but went about as did her Master, healing the sick and giving sight to the spiritually blind, even among the most heathenish of the cannibal tribes that she could find. What a home-coming it will be for her, when around the throne of God she hears those redeemed of Africa sing His praises, and realizes, too, the countless thousands who have been inspired to nobler endeavors by her life, and through this book!

R. C. LONG.

Institute Place, Chicago, Ill.

PRAYER IN ITS PRESENT DAY ASPECTS. *By James M. Campbell, D. D.* Fleming H. Revell Co., New York. Pages 153. Price, 75 cents.

In this volume Dr. Campbell has given us a fresh and popular treatment of a subject at least familiar if not exhausted. The author succeeds admirably in presenting new aspects of prayer suggested by a former book of his, "The Place of Prayer in Religion." The new trend of theological thought, shifting of center or the proper placing of emphasis upon certain neglected aspects of God, man, fellowman, and life, in contrast to the ancient or medieval thought, demands a new consideration of prayer. Accordingly, Dr. Campbell treats of prayer in its relation to the modern man's conception of God as a divine Father rather than a sovereign, and of man's dignity and personal worth rather than his depravity. Life is no longer to be stressed as a probation where man is on trial, but is an education where he is in training. Such changes in the modern man's views give new phases to prayer and prayer life and reveal new relations and larger possibilities. There is a further treatment of the subject in the light of bodily healing, war, natural phenomenon, and psychology, but these

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chapters are ordinary and fall short of the interest and freshness of the first part of the book. The volume is a popular rather than a technical or theological study and from the latter standpoint is altogether inadequate. The author seems to think that the theology of the past is all wrong, if not in its content at least in placing of emphasis and hence a need of a retranslation of the terms of the past that they may be brought into harmony with the thought and life of the present. The work is very readable, stimulating and suggestive, but cannot be read without a question mark after some of its statements and the allowing of a certain latitude to one who is trying to restate an eternal truth in the light of the conditions and demands of an unparalleled situation in the world's history.

C. K. TAFFE.

JOHN FOURTEEN. *By James H. Dunham.* Fleming H. Revell Company, New York. 320 pages. $1.50 net.

The book is a popular exposition of John Fourteen, covering the thirty-one verses in eighteen chapters. The treatment is based on the English version. Each chapter is really a homily on the verse or verses treated and the chapters are practically independent of one another. The book abounds in illustrations, mostly in the form of analogy, which are apt but over-elaborated. The author could have improved his work by a little condensation all through.

W. E. HILL.

Fayetteville, N. C.

"IS CHRISTIANITY PRACTICABLE?"

These lectures were delivered, in view of the present world crisis, to raise anew the question as to the nature and grounds of our faith as Christians, to see whether the enterprise in which we are engaged is a practicable one, worthy of the allegiance of sensible men. In short, "Is Christianity practicable for society as well as for the individual?"

The writer discusses this in five chapters.

Chapter 1. The world crises viewed as both a challenge to Christianity, and an opportunity for Christianity. The Church has failed to exercise any controlling influence upon the national policy of the so-called Christian nations—not only were they powerless to prevent the war, but made no serious attempt to do so. The Church has a social message as well as an individual one—they belong together. Christianity has always been a militant religion, and cannot expect to conquer without a struggle, a struggle extending not over years, but it may be millenniums.

Chapter two deals with the "Christian's Interpretation of History."

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The present situation may be accounted for because the principles of religion have never been applied to international affairs. The Christian knows that back of the war is sin—just whose sin we are too near to say. The Christian sees God at work in the world for moral, social and religious purposes. The call is to confidence and courage.

Chapter three deals with "The Christian Program for Humanity." Not so much to bring about peace as a change of spirit which will make peace lasting and worth while—peace which springs from confidence and good-will. This program is challenged by Materialism and Nationalism. The Christian principle must prevail or a future of anarchy.

Chapter four takes up "The Duty for Tomorrow." To prepare individual leaders and to educate and to organize till the nations shall become as heroic for the arts of peace as for the arts of war.

Chapter five tells "What the Church Can Do." The Church is the organization—international—of unrivalled power, for realizing the Christian Social Ideal. It has never yet been effectively used. We have had a divided Christendom. Make the Church what it professes to be—the representative spokesman of the spiritual unity of mankind.

This is a challenging book, helpful and abundantly worth while.

ERNEST THOMPSON.

Charleston, W. Va.

PRESBYTERIAN PIONEERS IN CONGO. *By William H. Sheppard.* Presbyterian Committee of Publication, Richmond. Pp. 157. Price, cloth 50 cents; paper, 35 cents.

After many requests Dr. William H. Sheppard has consented to write the history of the founding of our Congo Mission and his little volume called "Presbyterian Pioneers in Congo," reads like a continuation of the Acts of the Apostles. Twenty-seven years ago Dr. Sheppard and Rev. Samuel N. Lapsley set sail from New York City for Africa, and in those twenty-seven years nearly fifteen thousand savages living in the very heart of Africa have been saved from the blackness of savagery into the glorious liberty of the sons of God.

The purpose of the book is to give the history of the trials and disappointments of himself and Mr. Lapsley in founding the Congo Mission and to show how they were guided by the hand of an ever-present Saviour to found the mission where they did, yet in it Dr. Sheppard gives a very clear insight into the habits and customs and superstitions of the native African. The work is not as compendious nor pretentious as that of Dan Crawford, but it is destined to take its place alongside "Thinking Back" as one of the classics on Africa. It is written in a simple, forceful style with a touch of mother wit now and then which adds a great deal to its attractiveness.

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The introduction is written by Dr. S. H. Chester, of our Mission Committee.

HUGH ROBERTSON.

Mercedes, Texas.

THE NORTH AMERICAN IDEA. *By James A. Macdonald, LL.D.* Published by Fleming H. Revell Company. New York. Pp. 240. Price $1.25.

This book consists of six lectures delivered on the Coles Foundation at Vanderbilt University last April. The subjects of these six lectures are as follows: "The Law of the World's Good-Will," "In the World's Conflict of Ideas," "The North American Idea," "The North American Idea in the American Republic," "The North American Idea in the Canadian Dominion," "The North American Idea in America's Internationalism."

The North American idea is this: *The Right of a Free People to Govern Themselves.* This is the one dominant note which runs through all these lectures. With these topics and this theme the reader can almost imagine the rest. The lectures are crammed with stimulating thought and glow with patriotism.

Dr. Macdonald is the most effective platform speaker that I have ever heard. He has a magnetic personality, a clear voice and tremendous energy. I can well imagine that he made the blood of his hearers tingle as he put all the power of his personality into these lectures. At times I felt a thrill in the mere reading of them. Listen to these sentences: "North America inherited a world idea, not for her own sake alone, but for the world's. The United States and Canada are trustees for all humanity. Before the world's judgment seat we must give an account of our stewardship. . . . Together we shall stand, we shall fight, and if needs be, we shall die in defense of the North American idea, the inalienable and priceless right of a free people to govern themselves."

An illuminating and inspiring book.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

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VOLUME XXIX. NUMBER

...THE... UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

JANUARY, 1918

TABLE OF CONTENTS

INTRODUCTORY STATEMENT.

ORGANIC UNION OR FEDERAL UNION.....*By James H. Taylor, D. D.*

UNION OF THE PRESBYTERIAN CHURCHES.....*By Russell Cecil, D. D.*.....

ORGANIC UNION OF THE PRESBYTERIAN CHURCHES.....*By Ernest Thompson, D. D.*

PRESBYTERIAN CHURCH UNION.*By James I. Vance, D. D.*

ORGANIC UNION OR FEDERATION.....*By J. Sprole Lyons, D. D.*
W. R. Minter, D. D......

THE UNREVISED AND REVISED CONFESSIONS COMPARED.....*By Walter L. Lingle, D. D.*

INTERNATIONAL SERVICE THROUGH MISSIONS.....*John Nelson Mills, D. D.*..

EDITORIALS BOOK REVIEWS

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THE UNION SEMINARY REVIEW

VOL. XXIX. JANUARY, 1918. No. 2.

INTRODUCTORY STATEMENT.

This number of the Union Seminary Review is devoted largely to the vital question of Presbyterian Union or Federation. There is no more important question before our Church at this time. The following letter which was addressed by the editor to nine Southern Presbyterian ministers in nine capital cities will explain the way in which the thoughtful articles which go to make up this issue of the Review were secured:

"Last May the Assembly of the Presbyterian Church, U. S. A., appointed a committee to confer with our Church on organic union and requested our Assembly to appoint a similar committee to confer with their committee (see Minutes of our Assembly, p. 27). Our Assembly in reply appointed a committee to consider the question of the federation of all the Presbyterian bodies in the United States (see Minutes of our Assembly, p. 53). These two committees have held a joint conference in Atlantic City and will hold another meeting in Richmond on December the 18th.

It is evident that there is a great deal of unrest in both of these great Presbyterian Churches as to the present relationship existing between them and as to the relationship existing between the various Presbyterian bodies in this country. It is also evident that there are many in our own Church who feel that something ought to be done. This feeling is intensified by the reports of unrest which come from some of the border States where the Presbyterian Church, U. S. A., and the

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Presbyterian Church, U. S., are both at work and where each has about the same number of members as the other. The thought has come to me that the Union Seminary Review might be able to render a real service at this particular hour by publishing a special number of the Review containing articles from some of our representative men on this subject. The thought has also come that I could not find a more representative group of men than the group made up of leading pastors in our capital cities. I am accordingly writing to seven men in seven capital cities, asking each one to write an article of not over 3,000 words for the Union Seminary Review, stating what he believes ought to be done and what he believes our Church ought to stand for in this whole matter. I may say that I do not know in advance the opinion of any one of these seven men.

I am writing to ask you to be one of the seven. If you can possibly find the time please write for the Review an article of not over 3,000 words and let me have it not later than December 10 to be published in the Review which is issued January 10.

It may be that you believe that the whole matter should be dropped for good and all. It may be that you favor federation. It is possible that you prefer outright organic union. Whatever your views may be, please let us have them frankly. Tell us what you believe the Church ought to do. We would also be glad to have the reasons for your conclusions.

If you can write this article I believe that you will be rendering a real service to our whole Church. If you can write it the editor of the Review will certainly be deeply grateful to you."

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ORGANIC UNION OR FEDERAL UNION?

By Rev. James H. Taylor, D. D.,

Pastor of the Central Presbyterian Church, Washington, D. C.

An outstanding feature of the present-time spirit is the demand in every quarter for combination or union. It is the day of the merger. Small business enterprises must consolidate and become one enterprise; small dealers must get together and form a combination; organization and union are the prevailing topics of the day. He who does not enter into this plan must not complain if he is smothered or left alone in the great onward movement of consolidation. It is a day of organization of all sorts, and the larger the better and supposedly the more efficient and formidable. Efficiency and power may not always accompany union, but the spirit of the time promises these results. The modern spirit of "get-together" is a sort of chorus of the mob. Get-together, teamwork, get-into-the-game, these are the loud appeals shouted with the best intentions often by unthinking people. We may be suffering in some quarters from too much of the get-together movement which, while it secures an outward form, may lose vitality and real spirit. These are the signs of the time-spirit which has touched business, politics, society, and desires to adjust religion. The fundamental error of the get-together enterprise lies in the fact that men mistake appearance for power, and arrangements for a spirit.

The Presbyterian Church with its various branches is being notified by various and sundry parties that these branches should get together, and many who make this demand may have no idea what they mean except that they desire to see the Presbyterian Church with its branches constitute one body. However, there are some who have thought much and are really

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concerned about the fact and desire some adjustment. Surely Christ in his intercessory prayer "that they all may be one" was concerned primarily with the unity of spirit and faith rather than form. If unity of form be insisted upon absolutely, then Presbyterians, Methodists, Episcopalians, Baptists, Roman Catholics and others must get together to fulfil the appeal of Christ.

At any rate there are many serious phases of the question and we should stop and consider them. It might be a consummation devoutly to be wished if all the branches of the Presbyterian Church were together in a unity of spirit and faith as well as form, in which no divergence of view or attitude to truth existed. Is this possible? Is there not some other way than an organic union by which the demand for a more perfect union might be met and at the same time spirit and faith be clear and unhampered? Perhaps it might be well, in order to get a fair view of the problem, to consider some advantages and some disadvantages of an organic union and then the probability of such a relationship that might secure mutual co-operation and better understanding.

By organic union is meant briefly, such a merging of the two branches of the Presbyterian Church, the Presbyterian Church in the U. S. A., commonly called the Northern Presbyterian Church, and the Presbyterian Church in the U. S., commonly called the Southern Presbyterian Church, as that they shall be one in form, management, doctrine and life.

The Advantages of Organic Union.

1. An organic union of these two branches of the Presbyterian Church would present the form of unity, and the appearance of division would at least be removed. There is something to be gained in an organization that is more thoroughly unified. It would give a certain amount of power and prestige and would do much to silence present criticism. The criticism of the world that the Protestant forces should get together would at least in this quarter be met. If the ex-

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ample of such a union should be followed and the various branches of Methodism would consolidate and the many varieties of Baptists would get together, there would be a new prestige to the fact of union and the divisions of Protestantism be accordingly reduced. This seems to be a rainbow hope.

2. An organic union might enable the Church to look after its weak churches better and to make more ample provision for the rural and sparsely settled districts. Into such a union might be brought the combined experience of both parties and there might be an opportunity to extend Presbyterianism in a far more effective way. To capture the position and influence once held by the Presbyterians in this country is an honorable ambition, since it would mean the extension of education and the dissemination of those principles for which the Presbyterian Church has fought most valiantly and which have become a common heritage. The Church must look more carefully after the rural districts, and even at great expense provide for the sparsely populated regions. In this way the Presbyterian Church might hope to regain her influence. If into the problem of the rural community more men and women of experience and earnestness of purpose could be brought, especially those who have given this matter careful study, it might be possible to establish Presbyterianism in more rural communities, with the advantages of education and training which this system affords.

3. An organic union might prevent much of the overlapping and duplication of work that are now evident. This duplication, brought about primarily by overlapping, is one of the outstanding weaknesses of Protestantism. Even though this is evident on the part of the different denominations, it is also evident among Presbyterians. We often find churches belonging to these two branches of the Presbyterian Church in some towns where one Presbyterian church would be amply sufficient; and this same fact holds good in Home Mission work where in new territory which should naturally belong to the Southern Presbyterian Church we sometimes find the Northern Presbyterian Church organizing churches. This fact is

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not alone true of certain towns along the "border," but of many of our Southern towns and cities. There is a tendency often on the part of the Northern Presbyterian Church to ignore any territorial rights of the Southern Presbyterian Church and to assume further that it has the right to go into Southern Presbyterian territory or jurisdiction, while it denies to the Southern Presbyterian Church any corresponding rights. This situation ought not to continue, and there should be more care exercised and more comity practiced. Such a union might adjust this difficulty.

4. An organic union might offer an advantage in the matter of social service. The South has not the immigration problem or the social service problem in such an acute form as may be found in other parts of the country; but the problem is growing rapidly and in the future will require more effort and larger plans. While the Southern Presbyterian Church has not had wide experience in what is known as institutional work, it may soon be necessary to increase efforts in this direction and the union proposed might offer the experience, training and investments of the Northern Presbyterian Church.

5. An organic union would offer the advantage of centralization. To a certain extent the concentration of force and interest is desirable, provided there is not too much lost in the consolidation. In these days of organization it might be possible to provide a more extensive policy for the Church. These are times when there must be vision and the contemplation of great things, and by united efforts great conquests might be made by the combination of forces. The Presbyterian Church should have a great policy for the future; there should be plans that would challenge and stimulate faith, and this union might make possible a forward looking policy which would take into consideration not only the immediate future, but the prospect of the Church for years to come.

6. An organic union might offer a number of practical advantages and at the same time raise the question as to the spiritual advantages involved. Looking at this point from the position of the Southern Presbyterian Church, the ques-

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tion then is: Will there be any substantial increment to the spirit and faith of this Church? There would be a great deal of satisfaction in some quarters that these two branches of the Church were one, but would there be any great blessing other than a union of form? Would there be any increase in the evangelistic enterprise; would there be an impetus to the faith of the Church; would there be any new vision or new hope?

Some Disadvantages of Organic Union.

1. One obvious result of such a merger would be that the Presbyterian Church in the U. S., or the Southern Presbyterian Church, would be wiped out as far as its name and separate existence are concerned. This is of course involved in the premise. This misfortune might not be so irreparable if the benefits to be derived from the union were far greater than the preservation of a name or separate life. There would be a great deal of difficulty on the part of many people in the South in becoming adjusted to the new order, but if they could see the unquestioned benefits they might be willing to lose their name and separate existence. It is asking much, and therefore the Northern Presbyterian Church should be able to show what great spiritual as well as practical advantages it offers. The question then is not alone upon mere unity of form, but has to do with great spiritual interests.

2. Another difficulty that would arise is that with the surrender of the name there would naturally be transferred to another point, outside the South, the various executive agencies of the Church. To be plain, business and management drift to New York. That is the drift in this part of the country, and it would be an inevitable result that our committees would practically have to pack up and move to New York, and the places of the deposit of our monies would be in New York rather than in the several cities in the South, as under the present separate existence plan. It is idle to say that will not happen. Every man who knows anything about business knows that in a consolidation the tendency is to locate every-

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thing in a central office and to put the money and management in the large central city. This might work very well for a while, but in course of time if those who were unacquainted with the South should direct the use of the funds from New York it would be difficult to keep peace in the family. Of course it may be answered that funds would be prorated according to amounts received, but there would be no guarantee of this plan.

3. Another practical difficulty which must be considered, and like Banquo's ghost will not down, is the status of the negro. It will not do to say: "Oh, that can be easily adjusted." It cannot be easily adjusted. It is a big, serious problem and must be handled with skill and wisdom. It should be well understood at the outset that the Southern Presbyterian Church firmly believes that it has the right idea on the subject when it insists upon a separate Church for the negro. There is no desire here to revive the whole problem of the negro. The man to whom the negro is a solitary experience and a curiosity is for all sorts of equalities, but when he comes to Washington, D. C., to live, be he from New York or Seattle, he wants separate public schools for white and negro children, and he gets them. One is interested to listen to the thunder and see the lightning of this amiable Afrophile who comes to Washington and finds that his property has gone down fifty per cent. in value because "colored people" have moved in on the block. One would think that Jove was hurling his thunderbolts, and the smile upon the face of the Southern man is delightful to see. The question is settled, there can be no social equality. Time is lost discussing this question, and any union that does not settle this matter at the outset will be wrecked.

4. Another difficulty, which is perhaps more vital, and concerns the faith of the Church, is the attitude to the Scriptures. We might as well face these problems at the outset. The Southern Presbyterian Church holds a very definite view of the Scriptures and insists upon this view. It asks for a belief in the virgin birth of our Lord, the deity of Christ, the

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reality of miracles, the necessity of repentance, the necessity of generation, and a blood atonement. These may be construed as a demand for compliance with theological interpretations, but at heart they are fundamental matters of faith. It repudiates that attitude to the Scriptures which under the guise of Biblical criticism is nothing more than unregulated rationalism. It demands that a man shall not be allowed to preach and be a messenger in the Church who has the earmarks of a Unitarian. It objects to the licensing of men to the ministry who deny or side-step the miracles of Christ and whose attitude to the Person of Jesus is not different in some cases from the Unitarian.

5. The Southern Presbyterian Church is so conservative that it balks at the idea that representatives of all sorts of agencies should be permitted to occupy the church pulpits. It objects to turning the church services into quasi-political gatherings, or allowing representatives of various and sundry movements, both men and women, to use the church service for certain ends. It is difficult for a people who have clung to the notion that the church service is primarily for the worship of God and the preaching of the Gospel suddenly to relinquish this position and adopt or accede to plans and methods so at variance with past experience and belief.

6. Another practical difficulty is the question of the judicial power of the General Assembly. Take a case in point: The General Assembly of the Northern Presbyterian Church seems to have very little if any authority over the Presbytery of New York. This Presbytery appears to be a law unto itself to do what it pleases and to think as it pleases. This naturally raises the question that in the future if a General Assembly has so little power to enforce its authority, there is no telling what might happen in later days should several presbyteries become unmanageable.

A Federal Union.

Is there a middle ground possible which might meet the desires of both parties, in which each branch of the Presbyterian

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Church might get certain benefits from the other, and in which there would be such a union as to provide the desired unity and at the same time not disturb or imperil the integrity of either high contracting party? Cannot such a union be found in a federal union? The Federal Union of the States is the example in point. No one doubts that the Federal Union is a real union, and yet on the other hand each State has an amount of individual right and authority that permits the State to exercise its powers in various ways. It was a long and bitter debate that was gone through with before this compact could be entered into, since all the while the States were jealous of their individual sovereignties and feared that a union might take away from them that which was most dear. It is true that in an organic union of the two branches of the Presbyterian Church in question there is fear on the part of the Southern Presbyterian Church at least that its separate authority and rights might not only be imperilled, but practically sacrificed and obliterated. There is good ground for this fear. It cannot be whistled down the wind. Therefore if there can be a federal union that would not impair the several rights of the parties to the compact and yet secure a union such as proposed, there will be much to gain.

1. By a federal union the separate existence of the Southern Church need not be impaired. This will be aided materially by the geographical distribution of the churches in the Southern Assembly. The fact that this Church is confined to certain territory might make the matter of such a union easier. In the union of States the separate life of the State is guaranteed, and certain other rights and powers remain inherently in the State and cannot be taken away, though powers may be delegated by the State to the General Government. Even now after the lapse of years, when it has come to be a political axiom that the Federal Union is "one and inseparable," the States continue to be jealous of their separate life and individual rights, as recent events have clearly demonstrated. What should be sought, if such a union is practicable, is to assure the branches of the Presbyterian Church, especially the South-

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ern Presbyterian Church, that certain rights, privileges and powers will not be surrendered by entering into a federal union.

2. A federal union of the churches would meet the many demands for union that are in the air. What the average man thinks about in speaking of union is simply "getting-together," and he really does not know what may be involved in his demand, because he does not think. It would provide a sufficient amount of centralized authority to effect many things and would provide perhaps as much advantage in the matter of definite unity as an organic union.

3. A federal union might not disturb the fundamental attitude of the Southern Presbyterian Church in matters of its creed. It would be hard to get an organic union on some satisfactory doctrinal basis unless the Cumberland element and the liberal wing of the Northern Presbyterian Church should agree to accept the position of the Southern Presbyterian Church. The Southern Presbyterian Church has feared the influence of that sort of theology represented by Union Seminary, New York. It is not deceived by the statement that it is scientific investigation. An organic union would foist this whole matter on the Southern Presbyterian Church, and, frankly, we do not want to have any such theology disseminated among us. A federal union might be a sufficient union when these things are considered.

4. A federal union might provide for some such arrangement as the following, along geographical lines: The country could be divided into several districts, the Northern, the Southern, including the present Southern Presbyterian Church; the Western, and the Pacific. This is merely suggestive. Each section might have its own annual General Assembly, and every three years there could be a General Assembly of the Federal Union. The powers of the District Assembly should be ample, covering the territory over which such an assembly might have jurisdiction, and the powers of these several assemblies should not be impaired by the Triennial Assembly. This could be guaranteed in the articles of the Federal Union passed upon by the high contracting parties. In this way it

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would be possible to permit each district to retain much of its present working force and furniture. If it should appear that it would be unwise to have so many District Assemblies, then, leaving everything out of account except the two branches of the Church in question, there might be a federal union of the Northern and Southern Churches in which the Southern Presbyterian Church retained all its working force and various executive committees and had its own Assembly, and every three years there might be a Triennial General Assembly as suggested above. What should be aimed at in this federal union is to secure to the individual church its present rights. To ask the Southern Presbyterian Church to give up its executive committees and its present administration of beneficences, and transfer them en block to a centralized government in an organic union is simply to say to the Church, hand over all your business, your books, your bank accounts and office paraphernalia and we shall decide where to operate and what we shall use. It can be seen at a glance that such a proposal will meet with failure.

5. A federal union will still permit the General Assembly and other courts of the Southern Presbyterian Church to exercise jurisdiction over its constituent parts. There is a fear in the minds of some in the Southern Presbyterian Church that the jurisdiction of the General Assembly of the Northern Presbyterian Church is not as real as supposed. Witness the attitude and spirit of the Presbytery of New York, which practically defies the General Assembly of that Church, and to one viewing the matter from some distance it looks as if the General Assembly had no more authority or influence over the Presbytery of New York than the Sultan of Sulu. The jurisdiction of the General Assembly of the Southern Presbyterian Church over the section now occupied by this Church must not be taken away.

6. A federal union will enable the Southern Presbyterian Church to handle the negro problem as it thinks best. This Church cannot permit itself to be dictated to in respect to this work by those who are often unfamiliar with the negro

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problem. In an organic union if a General Assembly should undertake to state what the Southern portion of the Church should do and should not do in respect to the negro, there would be trouble at once. This matter must not be taken out of our hands.

7. A federal union would enable the churches to adjust the problem of multiplying churches in the rural communities and small towns and the overlapping and duplication of work. It would practically mean that certain territorial rights were admitted and guaranteed. The weak places could be developed and by a just and co-operative method plans could be devised whereby strong men and effective agencies could be used to advantage in these places. It will not prove a small advantage if by some satisfactory understanding and co-operative method these problems might be brought to solution.

8. A federal union will be really all the union needed now. It will exhibit the form, and after all that is what the majority of people mean. If any one takes exception to a federal union of these two branches of the Presbyterian Church, then this exception will also lie against the Federal Union of States. If union is desirable and necessary, then it looks as if this sort of a union is the most feasible and possible. There must be some middle ground or some half way house. It will be difficult if not impossible at this time to go all the way, and hence a federal union may be the only one after all that can be secured now.

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UNION OF THE PRESBYTERIAN CHURCHES.

By the Rev. Russell Cecil, D. D.,

Pastor of the Second Presbyterian Church, Richmond, Va.

The question of the union of the various Presbyterian bodies in this country into one organic whole should command the earnest attention of all of our people. With open and unprejudiced minds we should approach the consideration of this question, looking only to the highest interest of the kingdom of God on earth, and to the conservation of those vital truths of Holy Scriptures which Presbyterianism represents. We should divest ourselves as far as possible of selfish and local interests, and view this matter in a large way as it enters into the development of the Church in the future. The disturbed condition of the times admonish us that the forces of religion should be organized with the supreme desire of fulfilling the commission of Christ. What policy will best promote the progress of the cause of Christ? This should be our policy, and adopted without hesitation and energetically followed. If all of the Presbyterian bodies in this country could adopt such a viewpoint the question of organic union would soon reach a solution.

Presbyterians are agreed that the essential unity of the Church is spiritual. While we all believe in a visible organization, we do not believe that the existence of the Church depends upon any particular organization. We believe that the principles of Presbyterian government are fairly deducible from the Holy Scriptures; but we do not claim that the adoption of these principles in the form in which they appear in Presbyterian organizations is absolutely essential to the existence of the true Church of Christ. The position that the organic visible Church as one undivided body is essential to its exist-

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ence cannot be successfully defended from the Holy Scriptures. Our Lord prayed for the unity of the Church, but the basis of that unity was spiritual: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." The unity of the Church according to this prayer was to be like the unity of the Father and of the Son. That, of course, is spiritual, it is a unity of all Christians in their faith in Him, and in the fact that they have all received the Holy Spirit according to the promise. If the existence of the Church depends upon its organic unity, then the prayer of our Lord has remained unanswered during all these centuries past, and the Church has not had the Spirit of God and has not been under His guidance; and yet the promise of the Master was that the Spirit would be given to the disciples, and that He would "guide them into all truth." If we insist therefore upon the visible organization as essential to a true Church we are left in the puzzling position of believing that the prayer of our Lord has remained unanswered, and that the promised Spirit has not been given to the Church, and has not guided her through her history. I, for one at least, believe in historic Christianity. Our Lord said to the Father, "I know that Thou hearest me always;" and I believe that his last prayer for the unity of the Church was heard and answered, and I believe that the Spirit of Christ has been in the Church from the beginning, directing her movements and activities. The life of the Spirit may be illustrated by animal and vegetable life. The principle of animal and vegetable life manifests itself in great variety. The varieties of animal life—birds, four-footed beasts and creeping things—are innumerable. The varieties of vegetable life in the fruits and flowers that adorn the earth are also innumerable. All these forms of animals and vegetables are but manifestation of the principle of life. It is a fair analogy to say that the varieties of Church organizations are manifestations of the life of the Spirit. Life of any kind as we know it in this world cannot be confined to one form, it expresses itself in infinite variety. This great truth of the essential life of the

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Church must not be forgotten. It should not, however, be pleaded in justification of useless divisions in the Church. The one thing of supreme importance is for us to understand and believe that the Spirit of Christ is abroad in the world, that his Spirit is manifesting his presence in a great variety of ways and in a great variety of organizations. It is preposterous in a day like this, and with the history of the Church in the past before us like an open book, for any one organized body of Christians to set up the claim that they only constitute the true Church of Christ.

In considering the matter of the organic union of the various Presbyterian bodies in this country regard must be had to the preservation of the reformed system of doctrine. This system of doctrine, like the life of the Spirit to which allusion has just been made, has manifested itself in a variety of creeds. It has found expression during the history of the Church in different statements of doctrinal belief. This system of doctrine must be thoroughly safeguarded. In my judgment it is more nearly essential to the existence of the true Church than any particular organization. The Reformed system is an expression of the teachings of the Holy Scriptures on all the vital truths of the Gospel. It is not tied to any one of the Reformed creeds. It is not found alone in the Westminster symbols, and therefore we should not take the position that these symbols are divinely inspired and can never be changed or improved. It is quite possible that a new creed might be written for the Presbyterian churches equal in all respects to those we now have, and in some respects superior. The creed we have necessarily reflects the times in which it was prepared. The Church has grown away from those times, and certainly should be able to furnish the consecrated intelligence and loyalty to truth which would be necessary in the formulation of a new statement of doctrine. If all the Presbyterian bodies in this country should come together in organic union it would not, in my judgment, be unwise or dangerous for them to appoint a committee to write a new creed for the Church, giving expression to the Reformed system of doctrine.

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While we do not insist upon the Presbyterian form of government as essential to the existence of the Church of Christ, we do believe that the Presbyterian polity is scriptural. It is the best expression of the principles of Church Government as taught in the Scriptures, and it has vindicated itself in the history of the Church. It is democratic in form, and preserves the rights of the individual better than any other; and it is perfectly adaptable to any state of Christian society in any part of the habitable globe. If all the Presbyterian bodies in this country should unite this polity should be preserved. Some modifications of it are possible, and perhaps would be wise. The series of Church courts could be preserved; and yet there might be fewer of them. If the Synods were larger it would not be necessary for the General Assembly to meet oftener than once in three or five years. There is no reason why the policy of the Church at one meeting of the General Assembly could not be determined upon for a series of years; and the execution of this policy left to the Executive Committees or Boards. The churches might be represented in the Presbyteries, the Presbyteries in the Synods, and the Synods in the General Assembly. According to the principle of representation which now prevails the churches are represented both in Presbyteries and Synods. This is unnecessary and expensive. It is becoming a difficult matter to find entertainment for all of our Church courts; and this whole policy of representation might be greatly simplified and improved. We may surely trust to the guidance of the Spirit in this matter as in the matter of doctrine.

The advantages of such consolidation of Presbyterian bodies as we are considering are obvious. There is strength in union and co-operation which cannot be secured by the great division of forces which now obtains. The Methodist bodies are convinced of this truth, and are making heroic efforts to unite. The same question is being agitated among the Baptists and the Lutherans. Why should not all Presbyterian communions come together in one harmonious body? It would certainly make us much stronger in fulfilling our mission in the world.

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We believe that the Presbyterians have a special mission to perform, or they would not have been permitted to come into existence, and have persevered in their work during all these centuries. Since the beginning of the Protestant Reformation Presbyterianism certainly has occupied a large place in the development of the religious thought and activity of the Church. Some small bodies of Presbyterians retain the polity of the Church who are not truly loyal to the Reformed doctrine; but the great majority of them have stood for the same system of truth. If all such could unite their forces it would certainly add to their strength.

It would do away with much overlapping of Synods and Presbyteries, and the multiplication of Presbyterian churches in small towns. It certainly ought to be possible for all the Presbyterians in one district to belong to the same body, and to work together for the furtherance of the same ends. Something would have to be allowed for racial differences and peculiarities; but the adjustments of these matters could be effected perhaps without serious trouble. It is quite conceivable to me that it would be possible to have all bodies of Presbyterians who hold the same system of doctrine represented in one General Assembly; and in this way the advantages of a united effort could be secured. The duplication of churches in small towns and communities is the most important aspect of the question. It is a well-known fact that in some parts of the country there are small towns of a few hundred people struggling to maintain several Presbyterian churches, instead of uniting their members and their forces into one body. Surely no one can reasonably claim that this multiplication of small churches in small towns is a desirable condition. The truth is, it cannot be justified before the bar of reason and common sense. While I believe that the Spirit of God guides His people when they honestly seek His guidance in spiritual matters, I do not believe that He leads them to the expression of their selfish interests and unreasonable prejudices in the useless multiplication of Church organizations and edifices in small communities.

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The matter of economy in administration should be considered. Why should not all the Executive Committees and Boards be merged into a few central bodies well manned and thoroughly equipped for the work for which they are designed? Too many of our preachers have been called from the pulpit into administrative positions. They are needed in the pulpit and in the missionary work. Instead of a dozen independent agencies in the conduct of Foreign Missions, Home Missions, Education and Ministerial Relief, Publication and Sunday-school work, there should be only one organized agency in each department, representing all the Presbyterian bodies in this country; and all the work of that department should be administered from one center. It would effect a great economy in both men and means. The money now expended in the maintenance of all these agencies would add immensely to the strength of the missionary work both at home and abroad. A conscientious use of the Lord's money should impel the leaders of the Church to consider more economy in the organization of the Church's work.

The consolidation we are advocating should prevent friction, especially in the promotion of missions both at home and abroad. If, for example, an evangelist should enter a community to establish a Presbyterian church in the home field, it would certainly be very helpful to him to be able to call on all varieties of Presbyterians to unite in the organization with the assurance that no other body of the same faith would ever enter the field. In foreign missionary fields it would also be of great advantage to the missionary not to come into conflict with other missionaries of the same faith and order. As it now is, the foreign missionaries have come to an understanding in this matter, which should be an example to those of us who still remain in the home land. The Presbyterians in foreign fields are uniting their forces in the same Presbyteries, Synods and Assemblies; and if that can be done abroad why should it not be done at home?

In the Department of Publication the advantages of consolidation would perhaps be most apparent. If we had in this

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country one Presbyterian Publication House, from which all of our Sunday-school literature and all of our Presbyterian books were issued, it would be a great power in the land. The very best ability could be secured in the preparation of lesson helps and of scholarly books for the instruction of the people. As it is now our most accomplished men have little encouragement to devote themselves to questions of scholarly exposition of the Scriptures, and to the discussion of Christian theology and philosophy, for the simple reason that they are offered nothing for their labor and the constituency is so limited. A constituency, however, of over two million of people, which would be secured by consolidation, would alter the situation, and afford a large field for any man who had the scholarship and ability to devote himself to the work of research. Such a Publication House as might be maintained would also be able to compensate authors for their work.

If a convention consisting of representatives of all the Presbyterian bodies in the United States was called and the matter of consolidation thoroughly considered something practical might be effected. It would of course take time and patience; but if the will to unite were present, the ways and means could doubtless be agreed upon. It would perhaps be a wise move on the part of the two committees appointed by the General Assemblies of the Northern and Southern Presbyterian Churches on the subject of union, which are to hold a joint meeting in Richmond in December, to recommend to their Assemblies to call such a convention, and to ask all the Presbyterian bodies in the country to send accredited representatives.

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ORGANIC UNION OF THE PRESBYTERIAN CHURCHES.

By the Rev. Ernest Thompson, D. D.,

Pastor of the First Presbyterian Church, Charleston, W. Va.

There is one question that will not down, or at least will not stay down for very long at a time. It is the question of some closer relationship between the two leading Presbyterian denominations in our country, Presbyterians U. S. and Presbyterians U. S. A., or Presbyterians "South" and Presbyterians "North," as they are commonly spoken of. It seems that it ought to be easy enough to strike off the "A." and make us all Presbyterians "U. S.," or to strike off the words "North" and "South" and make us all simply Presbyterians.

An appendix may serve some useful purpose, but seemingly it may be dispensed with with no very bad results. But so far the appendices on the Presbyterian Church bodies have not been removed, and when there is the least talk of it there are some in our own body who get very much wrought up and so pessimistic as to have the obituary of the appendixless Presbyterian "U. S." body already written; as was the case with a certain editor when a leading citizen was taken down with an attack of appendicitis, they rushed him off to the hospital and the local editor hearing the grave news, crowded into his last editorial a note that said: "Our esteemed fellow townsman will be operated upon to-morrow at St. Timothy's by Surgeon Cutter for appendicitis. He will leave a wife and five children."

But there are symptoms of unrest and uneasiness which go to indicate that the trouble is in the appendix, and something must be done. Both Assemblies sitting on the case have so recognized and diagnosed it. And while our Assembly in ses-

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sion at Birmingham, in response to a resolution from the U. S. A. Church that it was ready to enter into negotiations with the Church U. S. with a view to organic union, took the ground that it "does not regard organic union as practicable at this time," yet it did appoint a committee of seven "in union with other Presbyterian bodies," and did recommend to the proposed conference the consideration of the federation of all the Presbyterian churches of our country upon some practical and effective basis. It is thus evident that there is among Presbyterian folk a well-nigh universal feeling that something should be done, something must be done indeed, to bring the Presbyterian bodies closer together on some effective working basis.

On this question as what is best to be done, and how to do it, there will doubtless be many opinions, ranging all the way from letting the matter rest and drop into never to be resurrected forgetfulness, to immediate and absolute organic union.

But, as we have seen, the question, like Banquo's ghost, will not down. It will be here to plague us until some other disposition is made of it. What disposition, therefore, shall we make of it? The writer can only express his own views, which, however, he knows to be the views of many of his brethren and some in his own Church and session, though there are doubtless many, even in his own congregation, who will not agree with him.

Let me say that I love my Church, in which all of my ministry of about twenty-five years has been spent, too much to want to see her torn and distracted by discordant views and worrying debates upon this subject, needlessly. And for that reason I could almost join in the cry, "Let us alone," "let well enough alone," "you 'tend to your work and we will 'tend to ours," each going his own way—if it were not that I am firmly convinced that the kingdom of God entrusted to us can be best served by another course. Let me say also that while I am a Southern man to the very core, having been born in the State of Georgia, son of a Confederate soldier, that for reasons not necessary to state here I took my theological course in

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a seminary belonging to the Presbyterian Church, U. S. A. And therefore I think I may look on both sides of the question as perhaps I could not if my preparation and training had all been in one section. By far the greater part of my ministry has been spent, too, in cities where there were churches U. S. A. and churches U. S., and with this experience I may say without beating about the bush that I am heartily and unreservedly in favor of Organic Union that shall make but one body of at least the two great Presbyterian bodies in the United States. I may briefly give my reasons therefor:

1. I see no reason for longer staying apart. I believe the Church South was right when it went into its separate existence. And if in organic union the same or a similar question should arise or principle be involved, in order to bear testimony to the spirituality of Christ's Church and Kingdom, I would vote for the Church to take the same action again. But I believe that as the occasion which brought about the separation has disappeared, even so have the acts on the part of the U. S. A. Church which resulted from the heat of the Civil War been apologized for both in Church papers and actions of higher Church courts, not only apologized for, but the position of the Church U. S. in that controversy has been recognized as the only tenable position, as it was, even at the time, by some of the great, cool heads of the Church North. And on all other administrative points which have held us apart the churches have, unconsciously it may be, drawn closer together until the differences in reality are but the semblance of a shadow. Indeed in the centralization of power in the hands of a committee I think we bid fair, a short time ago, to out Herod Herod. But aside from the fact that there seems nothing real and tangible to keep us apart, there seem many reasons why we should be together.

First. We have the same traditions and the same great history. We rejoice alike in the achievements of a stalwart Calvinism on the field of History. We like to boast of it as a political force shaping the form and destiny of many of the nations of the old world, and especially in their democratic spirit

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and their republican tendencies, and always in the forefront in the battle for civil liberty. We are alike proud of the part this great system played in the formation of our own Republic, so that no less a historian than Ranke has said, "John Calvin was virtually the founder of America," meaning thereby that the men who were leaders in the founding of the new Republic had so imbibed his principles that they could have founded no other sort of Government save that which safeguarded the liberties of the people. We like to think of our common Calvinism as a great moral and spiritual force, with its free grace, its effectual calling, its final perseverance, and divine sovereignty; dethroning fear, exalting confidence and working in the mind the conviction that the interests committed to Christ are kept against all possibility of loss, and that man himself is immortal until his work is done. We alike believe in Calvinism as a great evangelizing force, and it is a note of interest that within the past few years the two Presbyterian bodies have been laying more stress upon the evangelizing arm of the Church than any of the other denominations. If the world ever needed the things for which Calvinism stood in the past and still stands in these respects, surely it needs them now. And there ought to be a united aggressive Church instead of a divided one, to impress these things with emphasis and force upon each fresh generation.

2. We have the same standards—the Westminster Confession of Faith, with the larger and shorter catechism and Book of Church Order. We go back alike to the chamber in the Westminster Abbey where from 1643 to 1647 the Westminster Assembly earnestly and reverently labored and prayed to produce a discipline and government as should be most agreeable to God's Holy Word, to bring the Church into conformity with the pattern shown in the Word, that the Church might hold the faith taught in the Word, govern itself according to the principles therein taught, and conduct its exercises of worship according to maxims derivable from the Word, believing in the sufficiency of the Scriptures as a rule of faith and practice to have the Church conform in all respects to

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Scripture teaching. Its endeavor was to set forth, by the fullest freedom of debate, the Bible faith, polity and worship, each member of the Assembly pledging to maintain nothing but what he believed to be the truth in sincerity, when discovered unto him; that what any man would undertake to prove as necessary he should make good out of the Scriptures, the aim being to state nothing in these standards which is not expressly stated in the Word of God or derivable therefrom by good and necessary inference. In this way that Assembly produced not only the most logical and most complete, but the most Biblical and noblest creed ever yet produced in Christendom.

This Profession of Faith, with its Catechisms, was adopted by the old Synod of Philadelphia—the first Presbyterian Synod in North America—"as the confession of our faith," which same Confession was, on the organization of the Presbyterian Church in the United States, adopted by it as its standards, and have remained so, virtually unchanged, until this time. Some of my brethren may say that this is just the trouble, that while our interpretation of the standards have remained unchanged, not so the Presbyterian Church in the United States of America. But let us see: The union with the Cumberland Presbyterian Church was in these words: "On the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only unfallible rule of faith and practice."

Turning to their Minutes of 1903 (p. 9-124) to see what the "revision of 1903" was, I do not believe there is any minister in our Church who could dissent from the items of that "Declaratory Statement." The fact is that while there is an erratic Presbytery here and there in the Church North that has gone unspanked too long, yet the great rank and file of the Presbyterian Church, U. S. A., is as orthodox and Calvinistic as are we.

3. We have the same ideals of preaching—a sermon based

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on the Word of God, applied to modern life, as the dominating thing about which the service shall center. Both are churches that honor the preaching of the Word as the means which God ordinarily uses for convicting sinners and building up His people. It would not be difficult for one to tell, even if he did not know, that he was in a Presbyterian Church when the sermon began, be he North or South. And though our brethren in the North may get a little more politics in their sermons than we in the South, and may, as some of us think, work Abraham Lincoln a little over time, yet on the whole they hew as closely to the Word of God and are as sound in their faith as are we.

4. We minister to the same kind of people—that strong, stalwart class of people, the best in any community, who are its business and spiritual backbone—it is these to whom the Presbyterian Church appeals and to whom it ministers. In the city where I have the honor of being pastor is a Presbyterian Church, U. S. A. With its pastor and his people I am on the most friendly and fraternal terms. They are the same kind of people that I find in my own Church, intermarried and interrelated. With the two churches of equal size and strength there would not be much to choose between in being pastor of them, and no doubt they could listen to either minister with equal profit.

It is from such a stream springing from the same source and flowing down through the years together in harmonious activity and fertility that our Church came, to divide through the upheaval of the Civil War, flowing for more than half a century now, with an embargoing isle between them, but having reached now at last its tapering end where the barrier has become well-nigh invisible and intangible save to one who wears gigantic magnifying lenses and has super-developed the touch of sensitiveness. And as in the strife of war they were rent asunder, so may not the stress of war bind them together once more. Surely this is no time for a divided Church. This is no time to accenuate differences, but to emphasize agreements. If we may have a lesson from the war, the weakness

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of the allied cause, just though it may be, has been that of divided forces with no real unity, no directing head. To remedy this has been the recent effort of Lloyd George and others. While the strength of Germany's cause, unjust though it be, has been in the one directing mind to throw the forces where most needed. Conceive, if you can, that in addition to having an England and a France and an Italy and a Russia and the United States fighting almost as separate units, you should have also a divided England, France, Italy as the Russians are to-day—how incomparable weaker still would be the allied forces. Then conceive that if instead of having separately operating allies, each according to his own counsel and desire, there could have been a central directing power, the war would have been over ere this, and it will be hastened now just in proportion as the allies work together.

A few years ago we might have said that it was a blunder for the scattered fragments of the Church of Christ to be lacking in the highest possible spiritual efficiency. To-day it is a crime. The world's dire need is summoning all the members of the body of Christ to remember that they are one body in Christ and to act together in a finer concert of power. It has been well said that Protestantism is not to-day the mighty cable it was meant to be binding the free nations to the throne of God. It has been frayed out into so many strands that no single thread or group of threads has in it the necessary fiber for the strain we would impose upon it. We are not in our several communities or in the nation as a whole in a position to furnish that competent and impressive moral leadership which the complex life of this modern world so sorely demands. It would seem bad enough to have so many different denominations, and yet I am not pleading for the obliterating of denominational lines. But it does seem that denominations which have so much in common and absolutely nothing much worth the mentioning to separate them, should be together. Brethren, let us put away this shame of a divided household, and let us who are really brothers and sisters in blood kin in

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all essentials get together, the one household in name as well as in spirit.

But some one will be saying, cannot this be done under some form of federation with more harmony perhaps and just as much effectiveness as by organic union? Not to my mind. There will still be division, overlapping, two bodies working where one could do it with less expense and moiling. It would still look as if we were just a little afraid to trust one another.

As to the practical method of working this union, I would not favor the provincial assembly or assemblies so much as the giving the respective Synods their popular place in the Presbyterian scheme of things, endowing them, if needs be, with a little more power and making them the basis of representation to the General Assembly of the whole united Church.

Brethren, it ought to come. It is going to come. Please God it may come soon.

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PRESBYTERIAN CHURCH UNION.

By the Rev. James I. Vance, D. D.,

Pastor of the First Presbyterian Church, Nashville, Tenn.

In considering the question of closer relations between the Presbyterian Church in the United States (Southern) and the Presbyterian Church in the United States of America (Northern), it should be borne in mind that the real issue is not what will most advantage either Church. As Southern Presbyterians, the chief thing for us to consider is not what will be for the best interest of our Church. The Church is not the goal of the gospel. It is merely a means to an end. It is simply a piece of inspired machinery to accomplish a definite result. The Church, like the doctors, will achieve success when it shall create conditions that will make its own further existence unnecessary. There is coming a day, in the development of the kingdom, when we shall see "no temple therein." The law for the Church, like the law for the individual Christian, is sacrificial service. Just as the individual Christian must set himself aside, and be ever laying down his life for the brethren, so must a Church. The Church that ends in itself and is concerned only for its own denominational welfare has lost out of its life the most distinctive thing in Christianity.

The main issue, then, in this question of union is not what will be for the best interests of the Southern Presbyterian Church, but what will be for the best interests of the Redeemer's kingdom in the earth.

With this approach, I unhesitatingly place myself on the side of the organic union of the two great Presbyterian bodies in this country. I should want it, of course, to be a real union, and not a union that will result in disunion. We do not want a "wee free" Presbyterian body left over in the South. So

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long as a considerable minority of our ministers and people express themselves as irreconciliably opposed to union, I should vote against it. I could not agree with such a minority in its views on this subject, but I would respect those views, and feel that a partial union purchased at the cost of division would be inadvisable, in that it would defeat the very purpose of union.

Failing of organic union, I should favor some form of federation between the two churches, although I must confess to a lack of enthusiasm for federation. The idea seems to me to be born of a fear that one party or the other in the united body might have the upper hand. The two churches are not ready to unite until they can trust each other. The union should be a love match and not a bargain. The result of the union should be one body out of which old causes of division would disappear. Marriage is not federation, but union.

In addition to the objection based on distrust is another based on a lack of efficiency. Federation would largely increase ecclesiastical machinery. It would give us a cumbersome and costly system of Church courts. These courts would consume energy that should be spent on evangelism and the spread of the gospel. A machine is of value only as a transmitter of energy. The moment it begins to consume power, it begins to discredit itself. We have enough Church courts already. Would that we had fewer!

The only argument in favor of federation is that it may lead to organic union. It may also lead to the opposite, especially if these additional Church courts are pestered much with the presence of the ecclesiastical politician. But if federation is to be favored because it may lead to organic union, why not organic union at once? Why put up at the half-way house when home is within reach? It is not evident that until we have confidence enough to trust each other fully, it were better not to indulge in experiments to discover whether or not we can trust each other at all. Therefore, while I should vote for federation, I feel that organic union is not only to be preferred, but should obtain, and for the following reasons:

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1. *It Is in Line With the Teachings of Christ.* No one, studying the New Testament with unprejudiced mind, is likely to reach the conclusion that Christ would have his visible Church torn into sectarian fragments, or even into the denominational divisions as they now exist. To be sure, the oneness he speaks of is the result of a spiritual unity rather than of a corporal union. And it is undoubtedly true that there is frequently more spiritual unity between people of different denominations than among the members of a body ecclesiastically unsplit. Nevertheless, is it not true that inward spiritual unity tends to cover itself not with divisions, but with oneness of body? If people are really one in spirit, should not that fact certify itself in their organic relations? Division has fed on bigotry. Bigotry is simply the conviction of a zealot who has lost the right perspective. It is a virtue that has tumbled down into a vice. It is the sin of good people, but one on which Christ had no mercy. It is the thing Christ rebuked in those disciples who saw one casting out devils in Christ's name, but who forbade him because he "followed not with them." Jesus said: "Forbid him not . . . for he that is not against us is on our part."

2. *It Will Be a Powerful Evidence to the World of the Reality and Sincerity of Our Christian Professions.* The divisions of the Christian Church do not make the world think more of Christ. They are not an asset, but a liability. We may try to hide the fact by specious pleading on the value of division of labor and the sanity of having a due regard to differences of training and temperament, and to the idiosyncrasies of human nature which make a split-up Church a thing to be desired. But Christ swept all such views of the question aside when in his intercessory prayer he prayed "that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

Is not the effect of division on the world to be considered? If it makes it harder for men of the world to believe in Christ, is not division an unholy thing, and is it not the duty of every

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loyal follower of Christ to pray and strive that Christ's people may be one?

3. *The Economic Question Is Not to Be Despised.* Divisions are costly not only in money, but in workers. We pray the Lord to thrust forth laborers into his harvest; and then we locate half a dozen ministers in a village to serve denominational interests, when the spiritual interests of that village can be adequately served by one of those six ministers, and the remaining five be released for other parts of the white ripe harvest fields. This is not a fairy story of religious waste and extravagance. It is a fact which shames the Church in many a community throughout our land. It is a situation which indicts the business sagacity of Presbyterians North and South in small towns where our denominational lines overlap. It is a situation that secular business would not submit to for a day. Should the Lord's work be conducted on a basis that cannot command the respect of the business sense of the world? We recognize the weakness this situation presents, and we try to meet it with various rules of ecclesiastical comity; but we know how prone the best of us are to mistake denomination advantage for ecclesiastical comity. The only real cure for the situation is to end our divisions and get together, to put all the Christian interests of a village into one firm, and to make common cause against the foe.

4. *Organic Union Is to Be Favored Because of the Larger Life It Would Give to the Whole Church.* Christ evidently meant for his Church to be not provincial, but cosmopolitan. His followers can be most useful as they feel the power of the big currents that are sweeping through the world. Of course no provincial ever regards himself as one. It is such an easy thing for us to imagine that all the world is to be measured by our ideas. It is such an easy thing to be a Church "with a provincial experience and a cosmic opinion."

Union will broaden both Churches. It will give the resultant Church a bigger life, for it will give it bigger sympathies, bigger duties, bigger resources, bigger fields, bigger outlook, bigger opportunities, bigger obligations. While, as I suggest-

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ed above, the Church is not to determine the question of union by asking, "What will be for the best interests of the denomination?" it has certainly a right to consider the question of efficiency and ask, "What will make the Church most useful, what will enable it to do the biggest work?"

Before the Church can do, it must see. Vision precedes activity; and big vision calls for more than good eyesight; it calls for a big horizon. Who doubts but union would broaden the horizon for both Churches? The dream of a great American Presbyterian Church with a solidarity that is national, a summons that is international, and an obligation that is racial is not to be despised.

5. *The Issues Involved in the Great War Clamor for a United Church.* It is a war for democracy, for closer ranks among mankind, for the realization of racial unity and human brotherhood, for an end to divisions, for the death of strife, and the ushering in of the era of good will. Unless something of all this comes, the war will have been fought in vain. Shall the Church, which has been preaching racial unity and human brotherhood for all these centuries be the one body in the earth to cling to the merit of division? The blunt world will never be able to understand such a course. We may explain it as best we can, but the world will keep on asking of the Church: "Why not practise what you preach?"

The war has shot to pieces many of the old barriers that we have erected between one another. The ancient boundaries are gone from the map of the world's respect. He who blethers to-day about the sanctity of dogma and ritual as walls of separation between different parts of Christ's sacramental army will find himself without an audience. The war has shown that a formal religion, an ecclesiastical religion, is a rotten dam which the flood of world strife sweeps through.

The world is asking for a religion that can restrain the brutal passions of human nature, and it is finding that dogma and ritual are powerless there. It is coming to see that religion must be vitalized, that the churches must be filled with the spirit of the Son of Man, that experience must take the

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place of dogma, and that intellect must sit at the feet of love, if the world is to be saved. It is finding what the cross means. It is getting a vision of Calvary that flies the pages of our theologies and can be written only on the tablets of life. It is discovering that the last shall be first, and that the only God who can save the world is he who came not to be ministered unto, but to minister and to give his life a ransom for many, and whose word to his warring dsiciples in all ages is: "I am among you as one that serveth."

How cheap and mean before these sublime issues seem some of the pleas by which we have sought to sanctify division! And how easy it would be for us to get together, if only these great questions of the vital presence of the serving Christ were allowed to decide us!

There were issues on which we split. There were great principles at stake. Our fathers on both sides of the line did what they thought was right. We may not approve their judgment, but we need not impugn their motives.

Those issues belong to the past. We need not fight over the old battles. New days are here, new duties, new issues. In the presence, not of a past which divided us, but of a present which may unite us, and of a future which swings wide open the door to sacrificial service, what shall we say of the relations that should exist between us but this: "A new commandment give I unto you, that ye love one another!"

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ORGANIC UNION OR FEDERATION.

By the Rev. J. Sprole Lyons, D. D.,

Pastor of the First Presbyterian Church, Atlanta, Ga.

I am requested to give an opinion on the question of "Church Union or Federation," as applied to the Presbyterian Churches, U. S. and U. S. A. The limit of this article is three thousand words. I prefer to submit a brief—more can be included than in a fully developed article, and, if it is rather condensed, the Review readers are accustomed to pondering over things "hard to understand."

Presbyterianism has a genius for division and reunion. This is probably an evidence of vitality.

If the Presbyterians in the United States of the first half of the nineteenth century and following had been as diligent in preserving their unity and missionary effectiveness as they were keen to discover occasion for differences and separation, this country would be overwhelmingly Presbyterian to-day.

The Methodist Bishop was right who said, "when once the Presbyterian and Reformed forces of America 'find' themselves they will take this country for Christ."

Our present relation with the U. S. A. Church is a friendly one, that is neighborly. The pigs and chickens give a little trouble occasionally.

A. *What is the situation to-day?*

(1) The Council of the Reformed Churches has brought the Presbyterian family into a better acquaintance. It served a most useful purpose for the Churches U. S. and U. S. A., by preventing hasty efforts for organic union a few years ago; by furnishing an official channel for fraternal feeling; and by providing at least a temporary test of providential leading.

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(2) Conferences of committees (1915) of the two Assemblies concerning the El Paso, New Orleans and Springdale cases—there was an agreed settlement—a subsequent modification of it, and natural dissatisfaction. These cases should be referred to the Council.

(3) Renewal of question in 1917 Assemblies.

(a) By Dallas Assembly—for organic union.

(b) By Birmingham Assembly—for federation.

The matter in hands of committees now.

B. *What are we to do?*

This is not advice to the conference committees, but a candid word about the big problem that will be left even after they have finished their labors.

I. I would like to see more emphasis placed upon the Council of the Reformed Churches, which is in fact a great interchurch committee on matters of mutual interest. No other kind of committee could be devised that would be better equipped for working out the problems of closer relations.

II. It is either organic union, federation, or stay-where-you-are, so far as our Church and the U. S. A. Church are concerned. Federation of all Presbyterian and Reformed bodies, if heartily undertaken, would please me better; and by providing for Provincial Assemblies it would allow some branches of the Church to go into it, and yet feel it as little as possible. Federation necessarily involves the whole Presbyterian family, and is out of the question when only two parties are concerned.

III. If we shut up to organic union or the *status quo,* the situation as it hinges on organic union appears to be:

1. *Considerations Against Organic Union.*

I confess that I feel some strong sentiments against it. It is no new thing for the feelings to be one way and the judgment to be another way.

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(a) The Cumberland Blunder. It has certainly muddied the water in extensive sections of our Church. Very few U. S. A. leaders understand this. It put a heavy brake on a strong movement in our Church toward the U. S. A. Church (no lack of esteem for the Cumberland Church, which was, and is, frankly Armenian).

(b) New York Presbytery. True, it is a small part of a great and evangelical Church, but it is a very noisy part. It spoils a big lot of fine ointment.

(c) Disposition by Some Elements in the U. S. A. Church to Force Matters. To announce that organic union is inevitable, and that the sooner we surrender the better it will be for us, is unchristian spirit and foolish. It is an attempt to invoke terrorism, and it will have no more success in the South than it has had in Belgium and France.

2. *Considerations Favoring Organic Union.*

(a) It Is Natural. We were separated by a storm. A scattered covey of birds, after the storm or trouble which separated them has passed, begin to call softly to each other, and soon all are together again. By birth and inheritance we are one; spiritual affinity; denominational and family consciousness are moral imperatives.

(b) Cordial phraseology and half-way meeting places will not satisfy the demands and needs of close spiritual relationship.

(c) The U. S. A. Church is as sound, as evangelical, and as honored and used of God as our own Church. Facing the facts, and knowing the men in the U. S. A. Church, have forced me as an honest man to this position.

(d) The Advantage of a "Big Church." Any one who voices the objection against a "Big Church" is doing all he can to make his own work and his own Church a big one. If the big Church is pure and evangelical, the bigger the better. Oh, for it to be big enough to hasten his coming!

(e) I feel the force and wisdom of the principle clearly set

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forth by the founders of the Southern Presbyterian Church in 1861. They were justifying the separate existence of the Presbyterian Church in the Confederate States, and were assuming that it was the will of God that the Confederate States should be a permanent and stable government. They said: "In the Protestant countries Church organizations have followed national lines. The Presbyterians of Ireland belong to a different Church from the Presbyterians of Scotland, and the Presbyterians of this country constitute a Church, in like manner, distinct from all other Churches on the globe. That the division into national Churches, that is, Churches bounded by national lines, is, in the present condition of human nature, a benefit, seems to us too obvious for proof." It called for a Presbyterian Church in the Confederate States of America then. It seems to call for the Presbyterian Church in America today.

(f) The Need of To-day. The world needs a Christian America; America to be Christian needs all that Presbyterianism can contribute; for Presbyterianism to be at its best, it needs all its elements and parts to be perfectly adjusted to each other, and dedicated to the mighty task; and finally:

1. I refuse to become excited over the matter. We have more sense, and grace also, than when we used to war over these questions a few years ago.

2. With United States facing an unprecedented world condition of need and opportunity, it would be nothing short of a crime for one of its most important spiritual social and economic forces to be weakened by unnecessary division.

3. I am willing to follow the leadings of Providence; and I am inclined to believe that a chosen method of providential guidance is in awakening convictions of duty and aspirations for His glory in the hearts of His children. Moreover, I think it is altogether probable that the indications of His will for our guidance may be found *before* us rather than behind us.

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By Rev. W. R. Minter, D. D.,

Pastor First Presbyterian Church, U. S., Austin, Tex.

It is with no little hesitation that the writer acceded to the request of Dr. Lingle for an article on the subject of the relations between the Presbyterian Churches, U. S. A. and U. S. Least of all his ambitions is to shine as an ecclesiastical statesman. His work as pastor has brought him in contact only in a general way with the subject under discussion. These words are therefore as from one in the ranks and without any claim to superior merit or wisdom.

The three options before the two Churches seem to be organic union, federation, or continuation of the *status quo*. The writer at the present time is not in favor of the first mentioned option; opposed to-day, without attempting to say what his opinion will be at any future date. One should hold one's self ready to follow God's leadership, and yet be careful not to run before His leadings, which would be to assume leadership. This position, it need hardly be said, is held, with the sincerest love for our great sister Church which has in common with us so much of our heritage and our hope, and also with genuine respect for those many good brethren of our own Church who hold contrary views on this subject.

Chief among the reasons for this position are the following—reasons by no means new, but the common stock of a host of like-minded men:

1. Because of laxness in doctrinal subscription in U. S. A. Church. Reference is meant to New York Presbytery, which recently ordained young men who according to the press failed to accept not only Calvinism, but some fundamental evangelical doctrines. The writer believes the majority of the U. S. A. Church are sound in the faith, but its failure to deal positively in the above instance goes to show a tolerance of or indifference to fundamental error that constitutes a serious barrier to organic union. In two recent instances in our own Church ministers were found holding unsound views, and the

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Presbyteries acted promptly and vigorously, and after all effort to lead these erring brethren into the truth failed, they were deposed from the ministry.

2. Because of differences as to relation of Church and State. Not those incidents of fifty years ago, about which so much has been said and written. That is ancient history and can easily be forgotten. It's the present-day difference in view of the two Churches on how Church should be related to State that is the difficulty. The well-known difference of attitude of these Churches to the State in their equally earnest opposition to the whiskey traffic is a concrete case in point. Believing that our testimony to the spirituality of the Church would be practically if not entirely lost in case of union, we are constrained to oppose it.

3. Because of differences on the negro question. This question ought not in itself to present an insuperable obstacle, but it will certainly make much more difficult and delicate a problem already most complicated. As the two Churches now are working with the negro along different plans, each is free without friction to press the work as it is given each to see it. Is it not highly probable that two separate and frictionless bodies will do more for the kingdom than a united Church either with inevitable race irritation or the constant temptation thereto? And while remaining apart, may not the two Churches, occupying perhaps extremes as to methods, modify each the other for good, and so make nearer, at least, their spiritual unity in this common task?

4. Because of the doubt that organic union would mean increase in economy of men and money, and in increased efficiency of the Church. In case of union, what would be the result in the efficiency of the united Church? Of course, no one shall dogmatize here or form a general judgment on only a few facts. And it is expected that opinions would vary widely. We do not believe, all things considered, there would be any increased efficiency. The smaller of the two Churches is large enough to justify its executive committees to handle its benevolences. And these departments of our Church have

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been conducted at a very low operating expense. Nor is it by any means certain that the working efficiency of the united Church would equal, much less exceed, that of the separate Churches to-day. For reasons we haven't space to give, it is our conviction that at least in our own denomination more, and more efficient, work is being done than would be done by it if union were effected.

5. Because of decreasing duplication. Duplication is a common argument for union. This occurs principally in the border States, of which Texas is one. This argument has with us a negligible weight, for the reason that it is decreasing all the time. Comity rules of the two Assemblies (and these rules are generally lived up to) prevent any new cases of overlapping, while the present cases of overlapping which arose before these comity rules were in force, or because of the union of the Cumberland with the U. S. A. Presbyterian Church, are eliminating themselves by the survival of the fittest, or by the dissolution of the unfittest; or by one or the other local Church going organically into the other, or by the two overlapping congregations combining into a federated Church in connection with neither Assembly. This process is going on slowly all the time in Texas, and since new cases of duplication cannot arise, and since old ones are constantly decreasing, the argument for union because of duplication is decreasing in force all the time. As for the cities, there are sinners enough and to spare for both branches of the Church.

6. Because of the cost of union agitation. The cost of organic union would be high in time and talk—not to say temper. Who knows Presbyterians knows that the agitation necessary to effecting organic union would be ardent and widespread, long-drawn-out, and divisive and divertive of the thought and energy of both communions. The great and pressing works of this critical hour—missions, evangelism and the Church's war-work would have to yield first place to the problem of ecclesiastical reorganization. The Church of Christ is united to-day in mighty spiritual unity, which is the kind of

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unity nearest to the Master's heart. And each new day's overwhelming issues, needs, and opportunities but adds to this unity of the spirit; a unity which has many and increasing outward as well as inward evidences. Organic union isn't worth at the present time the price—in agitation, interruptions and disruptions—with losses to the kingdom that would be its accompaniment.

7. Because of the high improbability of union, if effected, being complete. Our two great Churches should not be organically united unless all of both bodies go into the union. If pressed now, and successfully, the probabilities are, it seems to the writer that the results that followed the union of the Cumberland and the U. S. A. Presbyterian Churches would in some measure be duplicated—that is, lines of division running through many local congregations and among old neighbors, lawsuits in many States over church property, and after all enough recalcitrant churches in the South to constitute a Southern Presbyterian Assembly, just as there is still a Cumberland Presbyterian Church. In that event there would be union which is not union, or a union which would fail to unite. No one wants that kind; and yet that kind, we believe, it will be, if it is pulled before it is ripe.

8. Because marrying is easier than getting unmarried. Marriage is an estate all will agree should not be entered ill-advisedly, because if for no other reason getting unmarried when desired is much more difficult than getting married. Whenever the marriage of two Churches is celebrated, the parties should seek to be sure that they will not live to rue their wedding day. If we must err, either on the side of haste or undue caution, in setting the day for our ecclesiastical knot-tieing, it is safer, and if sinful, less sinful, to choose the latter course. In a word, if in doubt, don't.

There are left then two remaining options—federation and the present status. While the writer is not unhappy under conditions as they now are, and efficiency records of both Churches, compared with other bodies, are high, yet because he believes with all his heart in the widest practical fraternity

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and the fullest Christian co-operation, and that the supreme determining factor in inter-Church relations should be loyalty to the gospel and the greatest haste in extending the kingdom of God among men, he would be glad to see some form of federation adopted binding more closely together these two great communions. This, despite the fact that the Federated Churches of America, the Presbyterian Alliance and the close and cordial relations of our two Assemblies, would seem to make us already really close and true yoke-fellows in the gospel. Between the several suggested forms of proposed federation, the writer is not familiar enough with their respective details and merits to have an opinion that would be of special value. But it seems practicable that a plan of federation that would meet well-nigh universal approval of all in both Churches, combining some branches of our work, yet keeping each Church autonomous, could be devised. Such a plan the Southern Church, we think, and the writer, we know would heartily welcome.

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THE UNREVISED AND REVISED CONFESSIONS OF FAITH COMPARED.

By the Rev. Walter L. Lingle, D. D.,

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In 1902-03 the Presbyterian Church in the United States of America (Northern) revised the Confession of Faith by amending three sections, by making a declaratory statement explaining the sense in which they held two other chapters, and by adding two chapters. In these days, while we are discussing union and federation, it is well that we should study these changes which have been made and compare the un-revised Confession of the Presbyterian Church in the United States (Southern) with the revised Confession of the Presbyterian Church, U. S. A. (Northern), to see whether any insuperable Confessional differences separate the two Churches. As many of our readers do not have the revised Confession of the Presbyterian Church, U. S. A. (Northern), before them it has seemed well to us to print all the changes which were made in their Confession so that the comparison between the two Confessions may be easily made. That this comparison may be made without bias we print the changes without comment. Each reader may judge for himself whether the revision has put a fixed gulf which cannot be bridged between the two Confessions.

I. *The Three Sections Which Were Revised.*

Chapter XVI, Section 7.

The un-revised Confession of the Presbyterian Church, U. S. (Southern), reads as follows:

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"Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God."

The revised Confession of the Presbyterian Church, U. S. A. (Northern), reads as follows:

"Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to His word; nor to a right end, the glory of God; they come short of what God requires, and do not make any man meet to receive the grace of God."

Chapter XXII, Section 3.

The un-revised Confession of the Presbyterian Church, U. S. (Southern), reads as follows:

"Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority."

The revised Confession of the Presbyterian Church, U. S. A. (Northern), reads as follows:

"Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just,

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and what he believeth so to be, and what he is able and resolved to perform."

Chapter XXV, Section 6.

The un-revised Confession of the Presbyterian Church, U. S. (Southern), reads as follows:

"There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God."

The revised Confession of the Presbyterian Church, U. S. A. (Northern), reads as follows:

"The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ."

These are the only three changes which were made in the text of the Confession.

II. *The Declaratory Statement.*

This statement was put into the Confession in 1902-03 by the Presbyterian Church, U. S. A. (Northern), to explain the sense in which they hold Chapter III and Chapter X, Section 3, of the Confession, and is not found in the Confession of the Presbyterian Church, U. S. (Southern). It reads as follows:

Declaratory Statement.

"While the ordination vows of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear

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at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

First. With reference to Chapter III of the Confession of Faith, that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second. With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

III. *The New Chapters.*

Two new chapters were added to the Confession by the Presbyterian Church, U. S. A. (Northern), and are as follows:

PREAMBLE TO NEW CHAPTERS.

"Whereas, it is desirable to express more fully the doctrine of the Church concerning the Holy Spirit, missions, and the love of God for all men, the following chapters are added to the Confession of Faith:

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CHAPTER XXXIV.

Of the Holy Spirit.

I. The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshiped throughout all ages.

II. He is the Lord and Giver of life, everywhere present in nature, and is the source of all good thoughts, pure desires, and holy counsels in men. By him the prophets were moved to speak the Word of God, and all writers of the Holy Scriptures inspired to record infallibly the mind and will of God. The dispensation of the gospel is especially committed to Him. He prepares the way for it, accompanies it with His persuasive power, and urges its message upon the reason and conscience of men, so that they who reject its merciful offer are not only without excuse, but are also guilty of resisting the Holy Spirit.

III. The Holy Spirit, whom the Father is ever willing to give to all who ask Him, is the only efficient agent in the application of redemption. He convicts men of sin, moves them to repentance, regenerates them by His grace, and persuades and enables them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of Adoption and Prayer, and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption.

IV. By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the Head, are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the word, and to the ordinances of the gospel. By him the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God.

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CHAPTER XXXV.

Of the Love of God and Missions.

I. God, in infinite and perfect love, having provided in the covenant of grace, through the mediation and sacrifice of the Lord Jesus Christ, a way of life and salvation, sufficient for and adapted to the whole lost race of man, doth freely offer this salvation to all men in the gospel.

II. In the gospel God declares His love for the world and His desire that all men should be saved, reveals fully and clearly the only way of salvation; promises eternal life to all who truly repent and believe in Christ; invites and commands all to embrace the offered mercy; and by His Spirit accompanying the word pleads with men to accept His gracious invitation.

III. It is the duty and privilege of every one who hears the gospel immediately to accept its merciful provisions; and they who continue in impenitence and unbelief incur aggravated guilt and perish by their own fault.

IV. Since there is no other way of salvation than that revealed in the gospel, and since in the divinely established and ordinary method of grace faith cometh by hearing the Word of God, Christ hath commissioned his Church to go into all the world and to make disciples of all nations. All believers are, therefore, under obligation to sustain the ordinances of religion where they are already established, and to contribute by their prayers, gifts, and personal efforts to the extension of the kingdom of Christ throughout the whole earth."

So far as we know, and we have searched with great diligence, this article now contains all the differences which exist between the Confessions and Doctrinal Standards of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States. The question of the interpretation of these Standards is another question."

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IV. *The Brief Statements.*

In 1902 the General Assembly of the Presbyterian Church, U. S. A. (Northern), adopted a "Brief Statement of the Reformed Faith." This brief statement was not sent down to the Presbyteries for their approval and forms no part of the Constitution of the Church. Its purpose is to put into a condensed, modern, popular form the great doctrines of the Confession as held by the Presbyterian Church, U. S. A. (Northern). In 1913 the General Assembly of the Presbyterian Church, U. S. (Southern), adopted a somewhat similar "Brief Statement of Belief Drawn from the Standards of the Presbyterian Church in the United States." This brief statement was not sent down to the Presbyteries for their approval and forms no part of the Constitution of the Church. It was intended entirely for popular use. While these two "brief statements" are not a formal part of the Constitution of the Churches which they represent, they are of value in a study of this kind, as they throw light upon the way in which the Assemblies of these respective Churches interpreted their standards. They also show something of the ability, or inability, of these two Churches to make creedal statements in modern terms. Believing that they will be of service in helping us to understand the doctrinal petitions of these two Churches, we print these two "brief statements" below:

"Brief Statement of the Reformed Faith," adopted by the General Assembly of the Presbyterian Church, U. S. A., in 1902.

Article I—Of God.

"We believe in the ever-living God, who is a Spirit and the Father of our spirits; infinite, eternal, and unchangeable in His being and perfections; the Lord Almighty, most just in all his ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

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Article II—Of Revelation.

We believe that God is revealed in nature, in history, and in the heart of man; that He has made gracious and clearer revelations of Himself to men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Fathers glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

Article III—Of the Eternal Purpose.

We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His Providence He makes all things work together in the fulfilment of his sovereign design and the manifestation of his glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

Article IV—Of the Creaton.

We believe that God is the Creator, Upholder, and Governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to His Maker and Lord.

Article V—Of the Sin of Man.

We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace.

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Article VI—Of the Grace of God.

We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the gospel freely offers His all-sufficient salvation to all men. And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.

Article VII—Of Election.

We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

Article VIII—Of Our Lord Jesus Christ.

We believe and confess the Lord Jesus Christ, the only Meditor between God and man, who being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us he has revealed the Father, by his Word and Spirit making known the perfect will of God; for us he fulfilled all righteousness and satisfied eternal justice, offering himself a perfect sacrifice upon the cross to take away the sin of the world; for us he rose from the dead and ascended into heaven, where he ever intercedes for us; in our hearts, joined to him by faith, he abides forever as the indwelling Christ; over us, and over all for us, he rules; wherefore, unto him we render love, obedience, and adoration as our Prophet, Priest, and King forever.

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Article IX—Of Faith and Repentance.

We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

Article X—Of the Holy Spirit.

We believe in the Holy Spirit, the Lord and Giver of Life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that he has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the gospel; and that he abides with the Church, dwelling in every believer as the spirit of truth, of holiness, and of comfort.

Article XI—Of the New Birth and the New Life.

We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

Article XII—Of the Resurrection and the Life to Come.

We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion

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with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

Article XIII—Of the Law of God.

We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

Article XIV—Of the Church and the Sacraments.

We believe in the Holy Catholic Church, of which Christ is the only Head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in him.

We receive the sacraments of Baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

Article XV—Of the Last Judgment.

We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked

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shall receive the eternal award of their sins, and the Lord will manifest the glory of his mercy in the salvation of his people and their entrance upon the full enjoyment of eternal life.

Article XVI—Of Christian Service and the Final Triumph.

We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity, and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor; and in this hope we pray,

'Even so, come, Lord Jesus.' "

"*A Brief Statement of Belief* Drawn From the Standards of the Presbyterian Church in the United States."
Adopted by the General Assembly (Southern) in 1913.

I—God.

"God is a spirit, infinite, eternal and unchangeable; all-powerful, holy, wise, good, true and just, hating all sin. He

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is merciful and gracious, long suffering, and abundant in goodness and truth, not willing that any should perish, but that all should come to repentance. This truth is summed up in the Bible statement, "God is love." He exists in three persons—Father, Son and Holy Spirit—who are one God, the same in substance, equal in power and glory.

II—The Bible.

The Scriptures of the Old and New Testaments, written by men inspired by the Holy Spirit, are the word of God. They are the revelation of God's will for man and of man's duty to God, and are the only infallible and authoritative rule of faith and life.

III—God's Purpose.

The eternal purpose of God includes all events; it is holy and wise, and does not deprive men of freedom nor make God the author of sin.

IV—Creation.

For the manifestation of His own glory, God created the world and all things therein, whether visible or invisible, and all very good. He made man after His own image; male and female created He them, with immortal souls, endowed with knowledge, righteousness and holiness, having the law of God in their hearts and power to fulfil it, and yet, under a possibility of transgression, being left to the freedom of their own will.

V—Sin and the Fall.

Sin is the violation of God's law, either by omission or commission. Our first parents, being tempted by Satan, disobeyed God's command, and so by their own choice fell from their original state of innocence and communion with God, and came under the power of sin, the penalty of which is eternal death. All men, by reason of their relationship to Adam as

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their representative head and common ancestor, are born with a sinful nature, from which all actual transgressions proceed, and out of this condition no one is able to deliver himself.

VI—Salvation.

God, who is rich in mercy, so loved the world that He gave His only begotten Son to be the Saviour of sinners. The salvation thus provided is freely offered to all men, and is sufficient for all, but becomes efficacious only in those who believe in Jesus Christ unto eternal life.

VII—Election.

Before the foundation of the world, God the Father chose unto Himself in Christ a people whom He gave to His Son, that they should be holy and without blame before Him in love. Those who come to years of discretion receive this salvation only through faith in Christ, being regenerated by the Holy Spirit. Those who die in infancy, and others who are incapable of exercising choice, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases. We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell.

VIII—Christ the Redeemer.

The Lord Jesus Christ, being the eternal Son of God, became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, yet without sin; so that he is both God and man, and the only perfect mediator between God and man, by whom alone we can come unto the Father. By a life of perfect obedience and by his sacrificial death he satisfied divine justice, made a perfect atonement for sin, and reconciles us to God. He rose from the dead and ascended into heaven, where he makes continual intercession for us; and he

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sits at the right hand of God, clothed with honor and power, subduing his people unto himself, ruling and defending them, and restraining and conquering all his and their enemies. He will come again to receive and reward his people and to judge the world.

IX—The Holy Spirit.

The Holy Spirit, the third person of the Godhead, applies the redemption purchased by Christ. He persuades and enables man to obey the call of the gospel, and dwells continually in every believer as the spirit of truth, of holiness, of power and of comfort, and is thereby the author of all Christian experience.

X—Justification by Faith.

Every one who humbly relies upon Christ alone for salvation and in repentance confesses and forsakes his sins, is pardoned and accepted as righteous in Gods sight, solely on the ground of the perfect obedience and sacrifice of Jesus Christ. Every one thus pardoned and accepted is adopted into God's family, and becomes an heir of God and a joint heir with Jesus Christ.

XI—The Christian Life.

The Holy Spirit imparts spiritual life by the direct operation of His power, so that, being born from above, we are the children of God, created in Christ Jesus unto good works, which are not the ground, but the fruits of salvation. Dwelling in Christ's people, He purifies them more and more from sin, enables them to render a cheerful and loving obedience to God's commandments, and perseveres in His sanctifying work in their hearts, until at last they stand perfect in the presence of Christ in glory. Believers may at times backslide, growing indifferent and cold, and even falling into grievous sins; yet God does not cast them off, but chastens them and restores them through repentance to fellowship with Him.

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XII—The Church.

We acknowledge one universal Church, the same in all ages, of which Christ is the head. The Church invisible consists of all the redeemed. The Church visible is composed of all those throughout the world who profess faith in our Lord Jesus Christ, together with their children, and it is the duty of all believers openly to profess their faith by uniting with the Church. The Church exists to bring to Christ those whom the Father has given him and to establish the Redeemer's kingdom. The mission of the Church is spiritual, and its work is to witness to the truth of God to the ends of the earth and to preach the gospel to all men in every generation. We believe in the separation of Church and State. The scriptural form of Church government is by elders or presbyters, chosen by the members of the church; but we do not regard the form of government of a church as essential to its existence. We recognize the validity of the ministry and sacraments of all evangelical churches, and seek the unity of the Spirit in the bonds of peace. Ministers, elders and deacons, at their ordination, are required to subscribe to the system of doctrine contained in our standards, but the sole condition for membership in the church is a credible confession of Christ as Saviour.

XIII—The Sacraments.

There are two sacraments—Baptism, which symbolizes the work of the Holy Spirit, and the Lord's Supper, which symbolizes the sacrificial death of Christ. Sprlinking or pouring is the scriptural mode of baptism, but the mode is not essential to the validity of the sacrament. Children of believers, before reaching the age of personal accountability, are to be baptized on the faith of their parents, who in the sacramental act enter into formal covenant relations with God. We invite to the Lord's table all who love him in sincerity and truth and who are in good and regular standing in evangelical churches.

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XIV—Death and Resurrection.

The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in the grave till the resurrection. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment and made perfectly blessed in the full enjoyment of God to all eternity; but the wicked shall go away into everlasting punishment.

XV—The Final State.

There are but two states of future existence—heaven, the home of the redeemed, and hell, the abode of the finally impenitent. There is no purgatory, nor is there any probation after death. Man retains his idenity after death, and there will be recognition in the future life. We believe in the ultimate and complete triumph of the Saviour's kingdom, and with all his followers in all ages we toil and pray for the speedy coming of the day when our glorious Lord shall see of the travail of his soul and shall be satisfied."

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INTERNATIONAL SERVICE THROUGH MISSIONS.*

REV. JOHN NELSON MILLS, D. D.,

Washington, D. C.

Doubtless there are those who think that it is inopportune to consider the subject of Foreign Missions at this time, when we are all so taken up with the war, so busy doing things for the Red Cross and sending all the money we can spare to aid the French, the Belgians, the Serbians and the other sufferers of the war. But, my friends, we have 25,000 missionaries in the foreign service. What is to become of them? Shall we let them starve? And it is costing them more to live now than it did formerly, just as it does us. And they have taken over much of the work which was being done by the Germans. Shall we recall the missionaries? That would be expensive. And many of them would probably not return. Shall we close the mission stations until after the war? That would be an irreparable loss after these one hundred years of effort and prayer. Even the British and Canadians have not done that. On the contrary, they have enlarged their work and increased their contributions. The warring nations are even now planning for after the war. And they have been doing it for two years. The war will not always last. Shall we not, rather, keep the advanced line unbroken? Shall we not maintain, at any cost, what we have builded with so much labor and sacrifice? To lose one war in order to win another certainly would be poor strategy.

So I am to speak to you today on "International Service Through Missions." This is the day of internationalism, the age of world-consciousness. Every one is getting the interna-

*An address delivered at the Missionary Conferences at Montreat and Lake Junaluska, N. C., and at Union Theological Seminary, Richmond, Va.

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tional mind. We look upon ourselves as citizens of the world. As no man liveth to himself, so we feel that no nation liveth to itself. There is a community of interest among nations. Crop failure in Russia, Argentina or Mesopotamia is felt in the United States. No part of the world is so remote but that the agents of our commercial firms are to be found there. Through the multiplication of railroads, steamships, cable and telegraph lines, this old earth has been made to shrink. A number of years ago a lady in Albany, N. Y., told me that in her early life she went with her husband as a missionary to Iowa. Before leaving, her friends gave her a farewell reception, when, amid tears and much misgiving, they bade her an affectionate farewell, never expecting to see her again, for she was going to far-off Iowa. Well, she lived to get back to Albany many times, and may be living there to-day. Now, Peking is nearer New York to-day than Iowa was to Albany in 1835.

Two years ago a friend of mine asked the Chief of Police of San Francisco where the center of vice of that city was. What was his surprise to hear the chief locate it in Shanghai, China. So, then, to clean up San Francisco, and keep it clean, it is necessary to clean up Shanghai. And, in the same way, if we are to make the United States wholesome and pure, we must attend to the moral condition of the rest of the world. As Booker Washington used to say, referring to his race, "You can't keep part of the people down without all the people getting down in a measure." To permit any part of the world to live in ignorance, superstition and sin is sure to prove disastrous to our own moral life. And statesmen are beginning to recognize this; so that there will be, after this war, a closer and more helpful relation between the nations than there has been heretofore.

The day of the "hermit" nations has gone by. Korea was the last. And Korea was opened to the world in 1884 by Presbyterian missionaries. Japan persisted until Commodore Perry, in company with S. Wells Williams, a missionary, entered the harbor of Yokahama in 1853. Africa might still be

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"the dark continent" had it not been for the labors of David Livingstone, a missionary.

That oft-quoted sentence of Kipling's, therefore, "The east is east and the west is west," is no longer true. The world is one. Christianity is international or it is not Christian. Christianity is for the world or it is for nobody. All nations must be Christian or none will be.

Now, I will say quite frankly that the early missionaries did not go out for the purpose of doing international service. The heathen without the gospel were lost, and they went out to save them. To found schools and hospitals, to educate the blind and the deaf and dumb, to minister to lepers and insane, to lead in all manner of reform, to become almoners of relief funds, to pave the way for interchange of commerce, to promote diplomatic relations and aid backward nations to assume international functions—none of these was the purpose of the early missionaries. But they did all of them.

Finding heathen nations suspicious if not hostile, the missionaries created confidence and good will. Finding them ignorant of western diplomatic procedure, by becoming advisers of native rulers, they introduced their peoples to the family of nations. When there were misunderstandings between diplomats and natives, the missionaries intervened and became mediators. So that Sir Peregrine Maitland, at one time Governor of Cape Colony, said: "I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops." And General Charles Warren, Governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers." Indeed, our government at Washington will not send out a representative to these peoples without, oftentimes, instructing him to take no important step nor act in any emergency without first consulting the local missionary.

On the other hand, this missionary work has broadened our outlook upon the world. It has made us less provincial. It has quickened our interest in distant and alien peoples, and,

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in a measure, removed race prejudice. Now only Christians, as a rule, have this broad outlook, this interest in distant and alien peoples. And, I may add, only those Christians who are interested in Foreign Missions.

Our first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, the first medical missionary to China, and a Presbyterian. It is said that Peter Parker opened China at the point of a lancet. Parker then became United States Commissioner to China, acting in that capacity until the appointment of Anson Burlingame, our first United States Minister, in 1861. In his latter years Dr. Parker came to Washington to live, and his name is still to be seen on the silver plate surrounding the door-bell of 1 Jackson Place, opposite the White House.

The first Korean Embassy was brought over to this country by Dr. Allen, another Presbyterian missionary. Dr. Allen was Secretary to this Embassy until appointed Consul General at Seoul, and later United States Minister to Korea.

When the United States Government directed Commodore Perry to open Japan to the commerce of the world, he requested that S. Wells Williams, a missionary, accompany him as interpreter. And the hand and brain of Dr. Williams are to be seen in the treaty made with Japan at that time. It was this, along with other events that occurred later, that led Prince Ito to say: "Japan's progress and development are largely due to the influence of missionaries, exerted in the right direction when Japan was first studying the outer world."

Education was not in the original purpose of missions. But it was soon realized that the best way of approach to the heathen was through the children; and that if the work was to be permanent and wide reaching, there must be a trained native missionary and teaching force. So that to-day every mission field has many schools and colleges, some of the latter comparing favorably with those we have at home.

And they are educating women. Now, this may not sound very strange to you; but when the late Emperor of Japan, a really great man, issued his famous Rescript on Education in

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1871, he put into it this sentence: "Japanese women are without understanding." And when the missionaries began to open schools for girls in China, the Chinese said: "These missionaries will be trying to teach our cows next." One was quite as impossible and useless as the other, they thought. Even a great mandarin asked: "What possible use can a woman have for a book except as a place in which to store her embroidery threads?"

Even good old Alexander Duff, who did so much for education in India, was so convinced of the prejudice of that people against female education that he was led to say: "It is as fantastic to think of educating women in India as it would be to attempt to scale a wall 300 yards high with your hands and feet." Well, the impossible has been accomplished; and beside being admitted to five of the national universities on the same footing as men, there is now a great woman's college in India.

When I went out to the Indemnity College, some five miles from Peking, I was surprised to learn that of the seventeen foreign teachers in the institution at that time, five were women. Think of it, women teaching the most select body of young men in China! And the Chinese Government is not only sending over young men to this country to have their education completed in our colleges and universities, but is now sending young women. Ten came four years ago, and I met nearly all of them at Smith College. The next year twelve came, and last year fifteen.

Those large Bible classes in Korea, of which you have all heard, are made up largely of women, who have learned to read in order that they may study the Word of God. And Japan, beside admitting women to her two great national universities, has just opened a woman's college with 500 students.

And what international service has this education accomplished? Well, in Japan the students who sat under the instruction of Guido Verbeck, the missionary who, at the invitation of the late Emperor, organized the Imperial University of Tokyo, were the foremost men of Japan of the last and

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present generations, among them Count Okuma, late Prime Minister. And it was Verbeck who proposed and organized that first traveling embassy which visited America and Europe in 1871 to acquaint themselves with the nations of the west and with modern civilization, nine members of the embassy being Verbeck's students.

The Republic of China, together with the Revolution that led up to it, are the indirect result of missionary teaching. Sun Yat-Sen, the organizer of the Revolution, and his chief assistants, a majority of the first National Congress, nine-tenths of the Provincial Parliament of Nanking, and all but two of the Provincial Parliament that met in Canton were from our Christian mission schools—as is also Mr. Koo, China's representative at Washington. And every one of the national universities is presided over either by a missionary or by a graduate of a mission school.

In 1868 Domingo Sarmiento was representing Argentina at Washington when he was elected President of that Republic. He returned with the slogan, "The more schools the fewer revolutions," and appointed the Rev. William Goodfellow, an American missionary, Minister of Education. And, patterning after his example, President Alfaro, of Ecquador, appointed the Rev. Thomas B. Wood, another missionary, Commissioner of Education for that Republic.

It is said that one-half of the leading politicians of Bulgaria and Rumelia are graduates of Robert College, Constantinople. Mr. Panaretoff, Bulgarian minister to this country, is not only a graduate of Robert College, but for twenty-five years was a teacher in that institution. The same influence, in a slightly lesser degree, has been exerted by the Syrian Protestant College at Beirut, Syria. So that Mr. E. T. Noyes, at one time United States minister to Turkey, was led to say: "By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East—one imbued with the spirit of modern civilization—it is always found that he or she was educated in an American mission college."

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Medical work was also an after-thought. But our missionaries could not submit to the practice of the native doctor, which, in some places, consisted in prescribing live spiders as a cure for baby's colic, putting fleas in the ear as a remedy for lethargy, and thrusting red-hot needles into the stomach, and leaving them there, as a specific for indigestion. So that medical missionaries were sent out. And these, of course, did not confine their labors to the missionaries. The result being that to-day every mission field has hospitals and medical schools. As to the quality of the work done in these I refer you to the Rockefeller Foundation.

A few years ago Mr. John D. Rockefeller, having more money than he could spend, petitioned the United States Congress for a charter to organize the Rockefeller Foundation, with an endowment of $400,000,000. Those gentlemen who sit upon the hill of my home city and make the laws for the country were astounded at the proposition. Up to that time they had never heard of so large a sum of money. And, although Mr. Rockefeller stipulated that the Governor of New York State, the Mayor of New York City, and the presidents of Yale, Columbia and other universities should be a self-perpetuating board of trustees, our Congressmen declared that it would be unsafe for our government to place such a sum of money in the hands of any body of men, no matter how honorable. And they refused the request. Then Mr. Rockefeller went to the Legislature of his State, and there he had better success, for they did grant him the privilege of organizing such a foundation with an endowment of $100,000,000.

Now Mr. Rockefeller had no idea of spending all that money upon the people of his own city or of his own country. In other words, he believed in Foreign Missions. There are some people, you know, who do not. They tell you that we have enough to do at home. And I suppose there were those who told our Saviour the same thing when he commissioned the disciples to go into all the world and preach the gospel to every creature. But they went; and we find the New Testa-

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ment largely taken up with their missionary letters and a record of their journeyings.

This distinction between Home Missions and Foreign Missions I never could understand. Some of our churches work in Mexico and Cuba under their Home Board and some under their Foreign Board. I can remember when we called our work in Alaska and among the Indians Foreign Missions. Of course those are both Home Missions now. And we Northern Presbyterians have this strange anomaly, that we operate our work among the Chinese in San Francisco and Portland as Foreign Missions, while that among the same people in Chicago and New York is operated as Home Missions.

Well, Mr. Rockefeller believes in Foreign Missions. So he sent Dr. Burton and Dr. Chamberlain, of Chicago University, around the world to see where there was the greatest need. These men spent a year in making the investigation, and then reported that the greatest need was medical work in China. So then Mr. Rockefeller sent Dr. Starr Murphy, Dr. Simon Flexner, a Jew, both of New York City, and Professor William Welch, of Johns Hopkins University, to China to see how that need could be best met. These men traveled over China, investigating, among other things, the medical work done by the various Churches; and came back and reported that this work was so well done that the best thing the Foundation could do was to take it over, wherever possible, and carry it on with their greater resources. So the Foundation took over the Union Medical School and hospital at Peking, paying the six denominational boards that were interested in it the $200,000 which they had put into the plant, and then making one representative of each Church a member of the board of trustees. This they are preparing to do with the medical work in Shanghai and in other parts of China, wherever the present management is willing. And they assure the secretaries of our Mission Boards that they will send out no representatives of the Foundation who are not first commissioned by our evangelical churches as missionaries. Now, my friends, if you want a better testimonial to the efficiency of

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our medical missions than that, I do not know where you would go to find it.

The students of Harvard University and of the University of Pennsylvania opened medical work in Shanghai, and those of Yale University at Changsha. And the students and alumni of Yale spend $30,000 a year on this work.

When I was in Canton I visited our Presbyterian Institution for the Insane there—the first and greatest of its kind in any heathen country. Now what do you suppose we did in order to get patients? Advertise, by great posters, on the walls of the city, in Chinese fashion, saying that we had opened this asylum and were now prepared to treat their insane with the most modern and approved methods? We might have done that for a thousand years and not got a single patient. What we did was to send the police and soldiery into the dark, damp basements where we knew there were insane people chained to the stone floors, and drag them out that they might receive the treatment we were prepared to give. Why, you couldn't convince a Chinaman with a hundred years of argument that there were people, living 10,000 miles away, speaking a different language and worshiping a different God, who were willing to come over there and do for their people what none of them ever thought of doing. But they have been convinced; and I was shown a fine building, erected by a Chinese for his insane mother, which was to revert to the institution after her death.

Every manner of reform has been led by missionaries. The horrors of African slavery, "the open sore of the world," as he called it, were brought to the attention of Christian people by David Livingstone. The crusade against caste, child marriage and the burning of widows in India; against foot-binding and the use of opium in China; and against the excessive employment of women and little girls, under most trying conditions, in the factories of Japan, has been led by missionaries. We hear a great deal about the progressiveness of Japan. And Japan is very progressive. But, whereas, the United tates employs only fourteen women to eighty-six men in her factories; Germany,

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before the war, twenty women for every eighty men, and Great Britain twenty-five women to seventy-five men; in Japan there are sixty-five women at work in her factories to thirty-five men. And they are practically slaves—bound out for a certain number of years; confined within walls, and permitted to leave only very rarely; all of them small, most of them delicate, and many but mere children; working twelve or fourteen hours every day, or night; and receiving for wages from eight to thirty-two cents a day, or an average of sixteen cents. Well, the missionaries are doing much for these poor women. I attended one of their night schools, held, of course, within the walls of the factory, and heard of the changes which were gradually being brought about in these conditions, largely through their efforts.

Whenever relief funds are to be distributed to the famine sufferers of India or China, it is always the missionaries who are asked to do it. Since this war began the Presbyterian missionaries of Syria alone have distributed $2,000,000 in this way, largely the gift of Syrians in this country.

It is said that the business of a country follows its flag. But it is far more true to say that the business of a country follows its missionaries. And the missionaries go a great deal further than the flag. The missionary, of course, always has a watch; and, if he is an American, it is apt to be an Elgin or a Waltham. The natives, seeing what a beautiful and useful thing a watch is, want one, and, of course, send to America to get it. The missionary's wife has a sewing machine, and it is sure to be a Singer. I never went so far afield that I did not see that "S" advertising the Singer sewing machine. And the women of the country must have one. And so our American trade grows. When I was in Tientsin I saw upon the wharves there great piles of flour, 100 feet long, 40 feet wide and 20 feet high. Now, the milling firms of Minneapolis could well afford to repay the Mission Boards of the various Churches for all they have spent in Christianizing the Chinese, since it is the missionaries that have taught them also the use of American flour. No Chinaman ever saw a bath-tub, or

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would have known what a bath-tub was for had it not been shown to him by a missionary. But since that time a single firm of Pittsburgh has made itself rich sending bath-tubs in the wake of the missionary.

No merchant ship ever dared to stop at the Fiji Islands until missionaries went there in 1835 and began their work among a race of cannibals. But now, in a recent census taken of those islands, there was returned a population of 90,000—83,000 of whom said they were Methodists, 35,000 actually belonging to that Church. Now this is more Methodists than there were in the world at the death of John Wesley. And these people were giving $50,000 a year to Foreign Missions—a much larger sum than many of our American churches are giving. Another cannibal island was the New Hebrides. But not long ago a traveler returned from those islands and said that he had sat down at a Communion table there where he was sure there were one hundred men sitting with him who had tasted human flesh.

A few years ago the Chamber of Commerce of San Francisco selected twenty-five business men from the great cities of the West—Spokane, Seattle, Portland, San Francisco, Los Angeles, and San Diego—and sent them out to China to see what might be done to increase the trade between the United States and that new republic. While on the way out the men had a vote as to their interest in missions, for they felt that, some way, this question might enter into their investigations. The vote showed that one-third of them believed in foreign missions, one-third did not, and one-third were indifferent. The men made their tour, and upon their return to Shanghai they took another vote, in which they voted unanimously that there was a very intimate relation between missions and commerce; and that, had it not been for missions, there would be no commerce whatever with the interior of China. A prominent statesman of Great Britain has said that, after a missionary has been twenty-five years on the field, he is worth $50,000 a year to the commerce of Great Britain.

Missionaries have been of great service in the inventions

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they have made and given to those countries where they labored. It was the Rev. D. Z. Sheffield that invented a typewriter for the Chinese. I cannot conceive what that would be like, for the Chinese have 40,000 to 60,000 characters in their language, and use from 4,000 to 6,000 in daily conversation. And it was a Mr. Phinney, superintendent of the Baptist Press at Rangoon, that did the same service for the Burmese. That most comfortable and convenient of all vehicles, the jinrikisha, was also the invention of a Baptist missionary. Living in Ceylon, and having an invalid wife, he invented for her this "pullman" car, drawn by a man, placing himself between the two shafts.

But, unfortunately, our commercial relations with mission lands have not always been so helpful. Most business men, when they leave this country, leave behind them their religion also, many of them their morals and all decency as well. The Hon. John W. Barrett, lately United States Minister to Siam, says that during his five years of service in that country the 150 missionaries gave him less trouble than the fifteen business men did in five months And yet these are the people who criticize missionaries.

The ship that carried the first missionaries from the United States to Africa carried also, as you know, a cargo of rum. And, I am sorry to say, the rum has had a wider influence than the missionaries. No sooner did China rid herself of the opium traffic than the Anglo-American Tobacco Company took advantage of the opportunity and flooded the country with its wares, its motto being, "A cigarette in the mouth of every man, woman and child in China." And when John R. Mott was holding his evangelistic services in the Temple of Heaven, Peking, the emissaries of this corporation were distributing free cigarettes among the crowd. In 1916 British firms smuggled into China sixteen tons of morphine with which to debauch that people.

A few weeks ago I cut this item out of a newspaper: "Alcoholic liquors in large quantities are being shipped from America to Africa, China and other countries. The amount

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of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows: Twenty-eight thousand cases of whiskey, 30,000 cases of brandy, 30,000 cases of Old Tom, 36,000 barrels of rum, 800,000 demijohns of rum, 24,000 bottles of rum, 15,000 barrels of absinthe, 900,000 cases of gin. Since the war began 55 per cent. of all the liquor shipped to Africa goes from the port of Boston."

My friends, is it not time that the United States adopted the trade policy that it will have no business relations with mission countries which are not accompanied by the Christian or missionary spirit? For any other, I assure you, are not only short-sighted and defective, but, in the end, are sure to prove fatal.

And now I have left myself little time to speak of the greatest international service of all, viz., evangelism. I shall only mention two very great services, the doing away, in a measure, with idolatry and superstition. One of the most widely worshiped of the 300,000,000 gods of India is Kali, wife of Shiva. She is black, with a necklace of human skulls around her neck, her tongue, protruding from her mouth, dripping with blood, and her many hands, grasping knives and swords, red with the blood of her victims. There are temples in India, marvelously carved, but so vile that no Christian woman dare enter them. On my way to India I traveled with some people from Chicago. They said very plainly to me that they did not believe in foreign missions. I did not see them again until we reached Singapore. And then the first words they said to me were: "Dr. Mills, we have been to Benares, and we believe in foreign missions." Among other things, they had seen women worshiping cows.

I shall not mention the superstition of the Africans or other uncivilized races, only of the Chinese, the most remarkable people on earth, as many believe. Wherever you travel in China you see those beautiful pagodas, five, seven, nine, always some odd number of stories, set high upon the hills and the walls of the cities Their object, among other things, is to intercept the "fung shwe," or evil spirits as they fly through

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the air. When you enter the gates of a city you find that they are nearly always two in number, and that they are not placed opposite each other. In going down a street of old China you go a certain distance and then come up against a stone wall, and must turn to the right or the left. And in entering a house you do not enter at once, but you go through one door, and then, confronted by a blank wall, you turn either to the right or left. All this was done in order to intercept the evil spirits; for it seems that these, for some reason, can only travel in straight lines. A grave is located in China only after consultation with the Taoist priest, a sort of witch doctor. And, once it is located, it can never be changed. In North China there are hundreds of thousands of acres of the best farming lands covered with graves, marked by mounds of earth three and four feet high and higher, all carefully kept; and in South China the same vast areas covered with graves in crescent form, of earth, brick and concrete. There is one cemetery outside of Canton that is thirty miles long, some of the graves having been there for thousands of years. But China is changing. Missionaries have been at work there, as in India, for 100 years, and superstition is giving way. In Mukden, the capital of Manchuria, I saw a street being cut right through a cemetery, the bones being gathered up and cast into a cart preparatory to burning.

In the year 1916 the United States Government spent $200,000,000 trying to settle some troubles in Mexico. That is a larger sum of money than has been spent by the people of this country upon Foreign Missions since their beginning—an amount sufficient to have built a church and school in every town of that republic, planted a college in each province and given to every peon a farm of two or three acres. But what was accomplished? The increased suspicion and hatred, not only of Mexico, but of all Latin America, and I traveled in South America six months last year.

In 1900 the Boxer uprising took place in China, during which much foreign property was destroyed and many lives lost. The foreign governments assessed China for $300,000,-

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000 damage. Our assessment was $25,000,000, a large sum, but small compared with that of other governments. Russia's assessment is for $50,000,000, and she is insisting on the payment of all of it. Well, our government became conscience-stricken. No indemnity had been asked for by any of the Mission Boards for the lives lost, and only partial indemnity for the property destroyed. So we returned to China something over $11,000,000 of this claim. And then what happened? Just what might have been expected. The Chinese, out of gratitude, took that money and founded that great Indemnity College, about five miles out of Peking, where they are fitting the choicest young men of China for American Colleges and Universities, to which they are sent at the rate of fifty to one hundred every year, to have their education completed, and then returned to China to further cement the bond of union between this country and that great, new republic.

My friends, this world is committing suicide to-day through national selfishness. There is no guarantee for the future of mankind save through international friendship. So long as there is a single great nation that magnifies nationalism above internationalism, just so long will the peace and welfare of the world be menaced. I close as I began. Christianity is international or it is not Christian. It is for the world or it is for nobody. All nations must be Christians or none will be.

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Books

Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

The Books of the Pentateuch; Their Origin, Contents and Significance. *By Frederick Carl Eiselen, Professor of Old Testament Interpretation in Garrett Biblical Institute.* The Methodist Book Concern, New York and Cincinnati. 351 pages, 1916. Price $1.50 net.

One acquainted with Professor Eiselen's previous writings would expect to be interested and instructed by all that comes from his pen. This volume more than justifies expectation. The analysis and arrangement of the material of the book are admirable; the author's style is clear and of great literary charm; the publishers have produced an attractive volume at a nominal price.

Of course the reader must expect that he will read a treatise based on the conclusions of radical criticism, when he opens this book. But the author

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makes a most attractive statement of his views; offers some concessions to more conservative views; and endeavors to balance with some show of neutrality the arguments for and against the Mosaic origin of the Pentateuchal laws and literature. After a general statement of the nature of introduction and of the contents of the Pentateuch, and a sketch of its criticism, the author first considers the arguments for Mosaic authorship, following these with arguments and evidence for composite character and later origin. In later chapters an effort is made to place the Pentateuchal documents in chronological and historical order. As to the author's success, the reader must judge for himself. He may reasonably suspect that the arguments for conservative views are stronger and less uncertain than some of the arguments for documentary analysis and late origin. There are two excellent chapters on the ancient material embedded in the Pentateuch.

Readers always expect, at the end of such volumes, a dissertation on the religious value of the Pentateuch, notwithstanding its composite nature and many-hued complexion. This usual apology for the possible value of the historical elements of the Pentateuch, as for example on pages 327-329, is made by Professor Eiselen. It is probable that the reliability and authority of Pentateuchal history will be recognized without apology, when critics and their works are scattered dust. However, the presentation of a moderate phase of Pentateuchal criticism has been made in this volume with ability, clearness and exceeding charm.

EDWARD MACK.

Union Seminary, Richmond.

AN INTRODUCTION TO THE OLD TESTAMENT, CHRONOLOGICALLY ARRANGED. *By Harlan Creelman, Ph. D., D. D., Professor of Hebrew Language and Literature.* Auburn Theological Seminary, MacMillan Company, New York, 1917. XXXIV, 383 pages. Price $2.75.

There is room for a new introduction to the Old Testament literature; an introduction which will meet the needs and satisfy the awakening interest of the Bible class member, of the business and professional man; of the reading woman; and of the college student. Driver's introduction is too technical for these; and other works are too elementary or too radical. Good things had been hoped for from Professor W. Buchanan Gray's hand volume (1913); but it proved too iconoclastically radical. Therefore Professor Creelman's offer, in his preface, to provide such an introduction for the college boy, the busy minister and Bible classes, was noted with pleasure. But the reading of his book does not assure us that this purpose has been achieved.

This introduction is the gradual growth of more than twenty years of research and teaching. The plan is unique, and while simple in theory and at first sight, becomes exceedingly intricate in development; to such an extent, that even the technical student will find diligence required to follow with satisfaction the critical analyses and the chronological dispositions of the dismembered books and chapters. The plan of the author is to discuss the

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Old Testament literature according to historical periods, from the times of the Conquest of Palestine to the Grecian Period, distributing the Pentateuch, the Historical books, the Psalms, Proverbs, Isaiah, etc., up and down all of these periods. This will be an interesting and instructive volume for students whose concern is literary analysis and critical research. But for the lay student this book supplies no urgent need. There is room and call for a helpful and thorough introduction, which treats the literature of the Hebrews as they themselves edited and accepted it; and as Christ and His Apostles believed, loved and used it to preach salvation and to herald the kingdom. Those who are interested in divisive criticism will find much to inform and interest them in Professor Creelman's book. The average man, the everyday Christian is still waiting for his up-to-date, scholarly and dependable introduction.

EDWARD MACK.

Union Seminary, Richmond.

THE PROPHETS—ELIJAH TO CHRIST. *By Rev. Andrew W. Blackwood, D. D., Columbia, S. C.* Fleming H. Revell Co. 231 pages, 1917. $1.25 net.

The beloved and widely known pastor of the First Presbyterian Church, Columbia, S. C., has committed to the press his Montreat Bible Conference Studies. These addresses have been delivered in other conferences, in his own church, and in other churches and cities. The desire of Dr. Blackwood's hearers to have in permanent form these Bible studies and addresses, which had instructed and inspired them, has been gratified by the publication of this neat, well edited and most readable volume. It is dedicated to "Montreat, in the Land of the Sky," where he helped and refreshed many with these studies, while he himself was gaining refreshing and blessing from the air and scenes and associations of that Summer Bethel. The book begins with a general discussion of the character and work of the Prophets as "Men Greater than Kings." This is followed by chapters on Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Malachi, and Jesus Christ, "the Matchless Prophet." A chapter also is given to a study of that interesting phenomenon of the Old Testament, the False Prophets. Each prophet is given a descriptive title, which aptly sums up the characteristic feature of his ministry, as for example, "Elijah, the Prophet of Fire;" and "Jeremiah, the Patriot and Saint." Frequent charts are given, as full-page illustrations, to help the reader in following clearly and holding firmly the line of the author's treatment. These, probably, were blackboard charts, used by the author to popularize his themes, as he spake to conference audiences.

Dr. Blackwood has accomplished well the task to which he set his mind and heart and hand; to give to business men, house mothers and young folk a clear and helpful knowledge of this most important and quite difficult field of Bible study. The prophets are the heroes, the patriots and the spiritual leaders of the Old Testament. Dr. Blackwood has brought them within the

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range of the average student. The scholar will read the book with interest and profit, the everyday man will get from it both profit and delight.

EDWARD MACK.

Union Seminary, Richmond.

THE CHRIST WE FORGET: A LIFE OF OUR LORD FOR MEN OF TO-DAY. *By P. Whitwell Wilson.* Fleming H. Revell Company, New York. Pp. 310. Price $1.50 net.

This book is attracting much attention and it deserves all the attention it can attract. It is one of the finest spiritual products of the great war, that "Pentecost of calamity" which has set so many tongues on fire. We hope that every one whose eye lights upon this notice can afford to buy the volume and will read it.

At least three elements enter into the unusual interest of the book. One of these elements is the man who writes it. Philip Whitwell Wilson is not a minister of the gospel, not a student or teacher of any branch of theology, but a famous English journalist. His mother was the daughter of Jonathan Bagster, who some of us thought published the best edition of the King James' Version of the Bible ever issued. He enjoyed the advantages of Cambridge University where he was a brilliant student. For some years he sat in Parliament. He seems at last to have found his work as Parliamentary Correspondent of the London Daily News, the great daily paper founded by Charles Dickens for which he writes what is pretty generally conceded to be the brightest Parliamentary column of the London press.

A second element of interest lies in how this particular man was led to attempt a Life of Christ. He tells us himself, and we quote a few of his sentences. "Before the war, it seemed almost unnecessary to find time for the Bible. Many of us were making money, others were busily earning it. Our children were getting on nicely at school. Certainly there were grave evils, like drink, and bitter social inequalities, and rancorous political quarrels, and reckless extravagances, which gave us uneasy twings of conscience. But we drifted in tens, hundreds of thousands, from public worship. We ceased to pray. We quietly laid aside the Bible." Mr. Wilson goes on to tell how the war brought men face to face with tremendous facts which they had forgotten and for dealing with which they were unprepared. They cried out for a faith that would sustain. "Yes—but faith in what? Faith in whom?" And in answer he takes up his neglected Bible and begins to read it with his own eyes, not the eyes of "a desctructive criticism, usually made in Germany, where, as we know now, the simplest diplomatic document can be perverted and misrepresented by the very scholars who, for thirty years, have dictated to us our theology." In his neglected Bible the writer of this book finds his Saviour, finds him in a most vivid and vital experience; and burning with a desire to share his blessing with others, he goes up to his "room under the eaves, with his mother's Bible before him, and the clamor of history a mere murmur in the distance, to write for those who wish to read, be they young or be they old, this outline of the life of Jesus, the Christ of God."

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The third element of interest in this book is the way in which the work is done. It is a noble volume. The style rises to the level of the great theme. There is absolute loyalty to the gospel records; not one concession to the insolent destructive criticism so busy to-day with that life. There is freshness without any liberties taken with the narratives. There is glowing love and adoring reverence. The pages sparkle with suggestive statements which wake the mind delightfully and challenge thought on the most attractive themes. No brief notice like this can give an adequate conception of the book. Get it. Read it. And we venture the prediction that you will walk with your Saviour in fresh fields of communion and delight.

THERON H. RICE.

PAUL AND HIS EPISTLES. *By D. A. Hayes, Professor of New Testament Interpretation in the Graduate School of Theology, Garrett Biblical Institute. Second edition. Biblical Introduction Series.* The Methodist Book Concern, New York, Cincinnati. 508 pages. $2.00 net.

JOHN AND HIS WRITINGS. *By D. A. Hayes, Professor of New Testament Interpretation in the Graduate School of Theology, Garrett Biblical Institute. Biblical Introduction Series.* The Methodist Book Concern, New York, Cincinnati. 328 pages. $1.75 net.

These two books are examples of the *romance* of Bible study. By the restrained use of a brilliant historical imagination, Professor Hayes paints the life and times and labors and churches of Paul and John in such a vivid way, that the reader is carried back to Ephesus and Philippi and Thessalonica and Corinth and Rome, and lives among the Christians of the first century. The reader is made to see their problems and feels the breathing of their life in Christ. He has a clearer understanding than ever of the personality and work of Paul and John. I must have at least one hundred books on Paul and John; yet I would not part with these two delightful and fascinating volumes of Dr. Hayes'.

Let us glance at their contents. In "John and His Writings," 73 pages are devoted to a character sketch of John; pages 77-151 are concerned with a discussion of the authorship, date, occasion, purpose, and literary beauty of the fourth gospel; similar questions regarding the three epistles of John are handled in pages 159-216; and the book closes with one hundred pages of able discussion of all the questions regarding the book of Revelation. In the larger volume on "Paul and His Writings," the author begins with a fresh and vital treatment of Paul's personality and greatness (pages 1-136); then the thirteen Pauline epistles are taken up one by one and treated in a most illuminating way (pages 137-482); and the book closes with a good bibliography of Paul.

Dr. Hayes believes that the apostle John is the author of the fourth gospel, 1, 2 and 3 John, and Revelation. He accounts for the many great differences between the gospel and the apocalypse on the ground of a different amanuensis or the different class of literature represented by the two books. He rejects the praeterist, futurist, and historical interpretations of Revelation; and

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accepts what is known as the symbolic or typical view, namely, that the visions of the book are word-pictures and symbols of spiritual principles and forces that are destined to occur frequently in Church history. In the judgment of the present reviewer, the symbolic view of the book of Revelation is the least objectionable and the most satisfying. Dr. Hayes laughs to scorn the literal interpretation of the book. He accepts Milligan's well-known view of the millennium, which is that the "thousand years" expresses no period of time but the idea of completeness or perfection. Satan is bound for a thousand years; that is, he is completely bound. The saints reign a thousand years; that is, they are completely victorious.

Every student of Paul and John should have these books. Not only preachers and Bible scholars, but Sunday school teachers, Christian workers in general and plain Christian folks will read them with delight amounting to fascination and with great profit.

EUGENE C. CALDWELL.

Union Theological Seminary.

A PROPHET OF THE SPIRIT. *A Sketch of the Character and Work of Jeremiah. By Lindsay B. Longacre, Professor of Old Testament Literature and Religion, Iliff School of Theology, Denver, Colorado.* The Methodist Book Concern, New York and Cincinnati. 128 pages. 75 cents net.

This book is accurately named. It takes us into the inner life and spirit of the man who has been called by A. B. Davidson the "greatest" and the most "spiritual" of the Old Testament prophets. It is a sympathetic and highly appreciative study of the soul of Jeremiah. The author holds with Davidson that Jeremiah had no equal in Old Testament times for greatness to moral and spiritual character.

In his opening chapter Dr. Longacre expounds convincingly two fundamental principles of prophetic interpretation: (*a*) the prophet's message grows out of the prophet's experience; and (*b*) the prophet speaks primarily to the men, women and children of his own day. Jeremiah's call was an inner conviction that it was God's will that he should preach; and his message was likewise a certitude in his soul that God had given him certain truth to proclaim, and, if need be, to suffer and die for. Chapter 2 presents the personal character of the man. It closeswith this worthy tribute to Jeremiah:

"Gentle and refined he was, but neither timid nor tearful. Sympathetic, alert, courageous, he is The Invincible Saint of the Old Testament, with the force of the Hammer, the consuming power of the Flame, and the inflexible strength of the Iron Column. It is these figures that must describe him, and it is thus his neighbors knew him."

Chapters 3 and 4 discuss respectively the political and religious life of the times. Chapter 5, entitled "Confessions," gives us a glimpse into the prophet's soul. "History has given Jeremiah a vindication far beyond any he ever imagined or desired. Not only in his proclamation of a divine message, but even more in the inner, personal experiences which these confessions re-

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veal, is he the spiritual ancestor not only of the one who prayed, 'Why hast thou forsaken me?' and, 'If it be possible, let this cup pass,' but also of all those who have learned that the revolt of the soul against traditional doctrines often indicates faith's vigor rather than faith's decay. Instead of being a sign that faith is lost, it may well be a sign that faith is vital and vigorous; and through these "Confessions" this larger view of faith has entered into the general heritage of all believers."

In chapter 6 the author shows the newness and difficulty of the task assigned Jeremiah. "He was engaged in the most difficult and profound task that ever falls to the lot of man, namely, that of enlarging and deepening the conception of God."

The book closes with a discussion of Jeremiah's vision of the future, that is, "the new covenant" which God would make with His new people.

" 'This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know Jehovah;' for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and I will remember their sin no more.' " (Jer. 31:33, 34).

"Such words as these transcend the immediate impressions of the senses, and the deductions of logical intellect. They are spiritual intuitions in which the human soul comes face to face with eternal truth, 'deep calleth unto deep.' How long Jeremiah had pondered over the problem, how extensively he had discussed it with Baruch, how earnestly he had prayed over it, is, of course, quite impossible to tell. The fact that it is properly described as an intuition does not imply that it was unprepared. The brevity of his statement, as it now stands in his book, is misleading in its suggestion that it had no spiritual ancestry, or that it was a detached utterance of the Almighty in whose transmission Jeremiah acted as a mere automaton. On the contrary it must be recognized as having sprung naturally—that is, divinely—out of a personal character and a spiritual life in which alone such high thoughts can root and ripen; and in these words he is revealed as the supreme saint of the Old Testament.

"The ideas here set forth have long been recognized as so true that it is rarely asked when they first appeared, or who first proclaimed them. But this is their historic background. Here, for the first time, true religion is clearly expressed as (1) the concern of the individual far more intimately than the concern of the nation as such; (2) as depending ultimately on perfect harmony with the will of God; (3) as attainable, not by any outward conformity, but only in a spirit and a life. This is nothing less than the perfect incarnation of the Spirit of God in the very being of man. Divinely illuminated, man thus thinks God's thoughts. Kindled by the divine love, man's delight becomes the doing of the divine will. In these words, 'the heart of man and the law of God are no longer regarded as external to each other.' God's will

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is no longer conceived as mediated by the written code, the priestly ritual, or even by the prophetic word. God is a God at hand, and not afar off. How or when this ideal is to be realized, Jeremiah does not say. 'Enough that he saw it once; we shall see it by and by.' In the meantime it becomes increasingly evident that the basis of all religious progress, indeed, of all human progress, is that increasing knowledge of God, which is, at the same time, a larger knowledge of truth."

EUGENE C. CALDWELL.

Union Theological Seminary.

THE STUFF OF MANHOOD. *Some Needed Notes in American Character. By Robert E. Speer. The Merrick Lectures for 1916-1917. Delivered at the Ohio Wesleyan University, Delaware, Ohio, April 1-5, 1917.* F. H. Revell Co., New York and Chicago. 184 pages. $1.00 net.

This volume is the twentieth book to come from the pen of Robert E. Speer. It is fully up to the high level of his other books that have made the author known the world over. The present volume contains five soul-stirring addresses on the following noble themes: Discipline and Austerity; The Conservation and Release of Moral Resources; An Unaffrighted Hope; the Joy of the Minority; and The Life Invisible. These headings state clearly the respective theses developed in the five lectures. Mr. Speer believes that one great need of national and individual life in America is mental, moral and spiritual discipline; that in our national and individual life there are now lying dormant mighty moral and spiritual forces that should be awakened and sent forth on their mission of redemption; that we should face the future with confidence and hope, because of the unfailing love and power and purpose of our God; that majorities are often on the wrong side and minorities on the right side, but that ultimately the right will win; and that the only true and satisfying life is that hid with Christ in God.

No man among us is better qualified to speak on these great themes than Robert E. Speer. He is himself a splendid example of "the stuff of manhood." It puts the iron into one's blood and the flint into one's face to read these masterful addresses. We wish that every man in our land would read and absorb this book.

EUGENE C. CALDWELL.

Union Theological Seminary.

WHAT DID JESUS REALLY TEACH ABOUT WAR? *By Edward Leigh Pell.* Fleming H. Revell Company, New York. Pp. 180. Price $1.00.

The author of this book was born in Raleigh, N. C. and lives in Richmond, Va. After ten years of active service in the Methodist ministry he was compelled to retire on account of ill health, a little more than twenty-five years ago. He has spent these twenty-five years in thinking. He has thought deeply and comprehensively, and is in these latter days putting much of the fruits of his thinking into books. Already there is a long list of books to his credit.

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Dr. Pell is a philosopher. Listen to this opening paragraph of the book now under review: "For mental fatigue I try a walk in the woods; but for mental tangles I like a walk down the street. The street is better than the woods, for you cannot go many blocks without meeting Life; and in the matter of untangling things, Life, I have found, is as gifted as a deft-fingered woman." That is finely said.

The author of this book is a Methodist minister, but he belongs to the Church militant. Mr. Roosevelt thinks the book is "capital." That is a guarantee that there is no "pussy-footing," pacifism which is ready for peace at any price to be found inside the covers of this book. Yet he is not a militarist. He hates war.

The title of the book gives a good intimation of its contents. The author sticks pretty close to his text. There are bright flashes of light here and there which give you a new interpretation of some familiar passage of Scripture, or it may be some new conception of the character of Jesus. For example take that very familiar, but enigmatical passage: "Whosoever shall smite thee on thy right cheek, turn to him the other also." "Resist not evil." The author calls our attention to the fact that Jesus was speaking of the evils of retaliation when he spoke these words. "A follower of Jesus has many privileges, but he must be ready to die rather than retaliate, just as he must be ready to die rather than steal." But this teaching does not keep a man from defending himself or his home or his country or the great eternal principles of righteousness. What a difference it makes when we think of that passage in its setting. This is what the author does for many passages.

His definitions are fine. Look at the Pharisee: "A Pharisee is a religious man who has lost his spiritual vision and who, being oblivious of the spirit that is in things and behind things, is unconscious of any material difference between the ten commandments and the multiplication table."

Get the book and read it for yourself. You will not regret it.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE GOSPEL OF MARK. *An Exposition. By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary.* The Westminster Press, Philadelphia. 200 pages. Price .

It was our privilege to hear the substance of this book in a series of Bible studies which Dr. Erdman gave at Montreat last summer. All who heard Dr. Erdman at Montreat will want the book. The lectures were charming and illuminating.

Sunday-school teachers and workers will find this a very valuable book. The International Uniform Lessons for the first six months of 1918 will be in the Gospel of Mark. This book is not a running commentary on the Sunday-school lessons, but it is a clear and popular exposition of the whole of the Gospel of Mark. Dr. Erdman has the happy faculty of seizing upon the salient points and making them stand out vividly. I do not know of any

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other short, popular exposition of the Gospel of Mark which is quite so satisfactory as this one.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE ONLY NANCY. *By Francis George.* Fleming H. Revell Company, New York. Pp. 245. Price $1.25.

This book is "A Tale of the Kentucky Mountains" as we are told in the sub-title. The author is a well-known minister in the Southern Presbyterian Church, and Francis George is only a pen name. The author's purpose is evidently to interest his readers more deeply in Christian work among the isolated people who live in the coves of the Appalachian mountains. He has written an exceedingly interesting story. When I had once begun to read it I did not care to do anything else until I had finished it. "The Only Nancy" is a beautiful, bewitching, enigmatical, mountain girl, who after all is not a mountain girl.

The author accomplishes his purpose. He makes us feel a deeper interest in the isolated cove dwellers, and gives us a more earnest desire to do our part in giving them educational advantages and the gospel in a purer form than that in which they have had it.

From a literary and artistic point there are numbers of criticisms which we might make, but as the author's purpose was not primarily literary we will limit this part of the criticism to a very few words. If the heroine of his story could have been a real mountain girl the story would have been more true to life if not quite so interesting. The dialect which is put into the mouths of these mountain people is rather overdone, as far as my observation of mountain people is concerned and it has been right considerable. Unnecessarily coarse expressions are rather frequently attributed to the characters in the book. No doubt these expressions are at times used, but are they necessary in a book?

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE SPIRITUAL ASCENT OF MAN. *W. Tudor Jones, D. Phil. G. P. Putnam Sons, New York and London.* The Knickerbocker Press, 1917. $1.50 net, 247 pages.

This book has a real interest for a reason which its author scarcely suspects. It is a revamping of the somewhat stale idealism, whose original home and habitat is Germany.

The quotations and citations of the author reveal his masters and mentors; Rudolph Eucken, Royce, and Bergson represent authorities by which he supports his contentions. His philosophy, in itself, has no feature which is original, but the route which he travels is, in one or two respects, quite new; and for that reason interesting. Any student of philosophy who wishes to read, in clear and attractive form, a presentation of the modified Neo-Hege-

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lianism of Eucken and his school, will find that Dr. Jones' book is ready-made to his hand for the purpose.

The world is less likely to continue its infatuation with the German idealism than before the tragical war, which now convulses the globe, started by the Hohenzollerns. The devilish propaganda of that Empire, so long unsuspected in England, France, Russia, Italy and America, is evident in the philosophy which German culture desires to impose upon the world.

God's method is the laboratory method: and the spirit by which Germany is to-day possessed and obsessed alike is a demonstration divinely worked out on the blackboard of history of the worth of idealistic pantheism; and Dr. Jones, without knowing it, is seeking to reinforce that strangest of all modern phenomena called Germanism, which in its root and essence is the philosophy which this book embodies.

The English, French and American mind is sure to repudiate this philosophy which supports Germany's morale and constitutes the soil out of which German culture grows.

God has furnished a demonstration to the world of the effects of absolute idealism in two great races and nations; one is Hinduism, where a passive Pantheism has dominated the consciousness of a race for thousands of years and the result is universal stagnation and the death of all true activity in a people who originally were virile and aggressive.

The second illustration is Germany, where in the land of Luther, real masters of the thinking and destiny of the empire are now Hegel and Schleiermacher. The Kaiser, himself, is a disciple and all his people after him are the products of these two thinkers, whose philosophy and theology is incorporated into the organice life of a mighty empire. According to this system, might makes right: there can be no dualism which separates good from evil, God from the devil, Paul from Judas Iscariot.

The murder of Edith Cavil is obliged to be just as good as any activity of the absolute principle possibly can be. It is important that Germanism should save humanity by demonstrating its superiority through poisoned gas, treachery and other forms of diabolism, which are divine and holy, according to this philosophy and the heart of "Kultur." "Germany's soul is God's soul and will and shall conquer," says Treitsche; and Prof. Jones, without knowing it, has reinforced this insane obsession.

THORNTON WHALING.

President Columbia Theological Seminary.

THE SYRIAN CHRIST. *Abraham Mitree Ribhany.* Houghton-Mifflin Company, Boston. 426 pages. Price $1.50.

The author of this illuminating book, now a pastor in Boston, was born and reared in the Lebanons, Syria and therefore, seeing the customs and habits of the Oriental peoples are like the laws of the Medes and Persians and change not, he is qualified to speak with authority. Though he has been resident in America twenty-four years, his heart harks back to his native land and he

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often speaks of homesickness as some scene, speech, or custom here recalls the days of youth. This has made the preparation of "The Syrian Christ" a labor of love, which gives delightful freshness and piquancy to its pages. The book is in no sense another "Life of Christ." Indeed the author at the outset disavows any intention or attempt of treating of Christ's person. It is rather his aim to portray the environment in which Jesus of Nazareth was born, reared and spent his life. And this the author has done in a group of fascinating pictures so realistic that we feel upon rising from the reading that he has been a guest in the home of a high class Syrian, who has put him in touch with his life, people and native land. The title is somewhat misleading; it is not comprehensive enough. "The Syrian Christ", like the first chapter in a book of sermons, often, is the title of only the first part. Lured on by requests from all sides for more pictures of Oriental life, the author has prepared under several heads—sketches II of "The Oriental Manner of Speech," III "Bread and Salt," IV "Out in the Open," V "Sisters of Mary and Martha" and lastly VI "Here and There in the Bible." The titles suggest the topics of which he treats, illuminating many obscure passages of Scripture, both in the Old and in the New Testaments, which passages, by the way he writes out in full, giving also book and chapter and verse greatly to the pleasure and help of the reader. It is difficult to discriminate and put emphasis on any one chapter, for most of them are equally good. I cannot refrain however, from quoting from the chapter on "Four Characteristics of Oriental Manner of Speech," as specially germane to much of our modern preaching. "The Fourth Characteristic of Oriental Speech is its unqualified *positiveness*", "the language of the Oriental is that of sentiment and of *conviction*," when the seer beholds a vision of things that are eternal, he cannot speak of it as a *supposition* or a *guess* or transmit it with intellectual caution or timidity. 'Thus saith the Lord,' 'The Word of the Lord came unto me saying, Son of man, prophesy.' " "By many ministers the facts are evaluated more in an *intellectual* than in a *spiritual* sense. Hence that cautiousness in utterance which is *seriously threatening* the spirit of *prophecy* and the *authority* of real spiritual experience in the religious teachers of the present day." (The italics are the reviewer's). A comprehensive index makes the book more valuable to the Bible student..

"The Syrian Christ" will prove a very helpful companion to teachers of adult Bible classes (and to others) especially of the International Sunday School Course on the Gospel of Mark during the first six months of the coming year.

L. B. TURNBULL.

Lexington, Virginia.

CHRIST AND THE KINGDOM OF GOD. *By S. H. Hooke, Jesus College, Oxford and Victoria College, University of Toronto.* George H. Doran Company, New York. 144 pages. Price 60 cents.

This is an interesting little book on the development of the thought of the Kingdom of God in the life of Christ. The object is to follow that thought

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historically as it developed in the mind of the Man Jesus Christ. It makes free use of the materials in the Synoptic Gospels, but with little reference to the Gospel of John. It recognizes that "God was in Christ," and that "Christ died to bring us to God;" but it does not discuss the doctrine of the Personality of Christ, or "define the method or manner of God's becoming man." In the words of the author, "We have wrestled over the secrets of those scanty records in the Synoptic Gospels, trying to find how men into the very fibre of whose beings had been wrought the jealous Monotheism of Israel, should have been forced to offer to a Man whom they had touched and handled, and seen hanging on a felon's gibbet, the worship due to God. Over and over again I have seen students gradually coming to the realization of Paul's phrase, 'God was in Christ.' A great deal of current theology unconsciously assumes that the nature of the incarnation is known, that we can say with certainty what is, and what is not possible to God in Incarnation. The standpoint from which this book is written is that we cannot define the method or manner of God's becoming man, and we cannot say of any particular experience in the life of Christ that it is not proper to God. 'Christ died to bring us to God;' 'God was in Christ.' Those two sentences are the keynote of primitive Christianity, and the point of departure for this brief study." It is impossible to decide from this statement of the author, and from what follows in his book, whether he holds to the Church doctrine of the divinity of Christ or not. He certainly says nothing about Christ having "two distinct natures in one Person forever."

The book is arranged in brief lessons for use in Bible classes. It is a suggestive and fascinating study, but not convincing and satisfactory. It is more successful in starting difficult questions than it is in answering them. The author's use of the Gospel history shows that he entertains liberal views of inspiration.

RUSSELL CECIL.

THE JESUS OF HISTORY. *T. R. Glover.* George H. Doran Company, New York. 225 pages. Price $1.00.

There is freshness and force in this volume. It quickens the mental processes and enriches the thought-life of the reader. Because of the charm in the sentences themselves I shall quote largely.

Beginning with "the most striking and out-standing fact in history" the writer seeks "a real explanation of a thing so signal in a rational universe"—what is this fact? It is "that wherever the Christian church, or a section of it, or a single Christian has put upon Jesus Christ the higher emphasis—above all where everything has centered in Jesus Christ—there has been an increase of power for church or community or man; on the other hand where Christ is not the living center of everything, the value of the church has declined, its life has waned."

"The Christian proclaimed a war of religion, till Christ is lord of all: the thing shall be fought out to the bitter end, and it has been. He was resolved

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that the gods should go; and they went. How did the Church do it? If I may invent or adopt three words, the Christian "out-lived" the pagan, "out-died" him, and "out-thought" him.

Accepting the conclusions of modern criticism the writer turns to the Synoptic Gospels to look afresh upon Christ. It is not easy to tell an old story in such a way that new light breaks upon it at every point. This has been done in the chapters that deal with Jesus as a youth, and a man, and a teacher.

Jesus calls upon men to "re-think" God. He brings men to this new exploration of God by the touch of his own life, illustrating Augustine's words "one loving spirit sets another on fire." "Now the first thing that Jesus had to do, as a teacher, was to induce men to re-think God. Men, he saw, do not want precepts: they do not want ethics; morals or rules: what they want is to re-think God, to re-discover Him, to re-explore him, to live on the basis of relation with God."

In the chapter on the Choice of the Cross, the moral influence theory of the atonement is attractively presented. While this interpretation of Christ's death is not adequate, it presents a side of the transaction on Calvary that we need always to preach in connection with the great truth of substitution. In it is the challenge and the appeal of the cross. I have sometimes heard sermons on the death of Jesus that were so objective and legal that they utterly failed to present the true meaning of the cross.

In the last chapter we reach the central question—the problem of the Incarnation. "We are too apt to put the Incarnation more or less in algebraic form ($x+y=a$) wherein a stands for the historical Jesus Christ, and x and y respectively for God and man. But what do we mean by x and y?.. It is only in Jesus that we really know man. It is only in Jesus that we know God...The plain fact is that we actually know Jesus a great deal better than we know x or y, the elements from which we hoped to reconstruct him. What does this mean? It means, bluntly, that we have to re-think our theories of Incarnation on *a posteriori* lines, to begin on facts that we know, and to base ourselves on a continuous exploration and experience of Jesus Christ first.. "Follow me" he said..There can be no other way of knowing him."

DUNBAR H. OGDEN.

Atlanta, Ga.

A SOCIAL THEORY OF RELIGIOUS EDUCATION. *By George Albert Coe, Professor in the Union Theologial Seminary, New York City.* Scribner's, New York. 361 pages. Price $1.50 net.

This strong book will interest thoughtful folk in the three widely variant groups engaged in religious education: those who are teaching practically nothing save individual religion; those who are teaching social religion as the expression of individual religion; and those who are teaching practically nothing save social religion. Professor Coe contends valiantly against the first group; he protests vigorously against the dogmatic beliefs and practices of

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the second group; and he presents himself frankly as the advocate of those who substitute social expression for religious impression, and conduct for creed. All of this discussion is dignified; the author is as courteous as he is frank.

Practical folk too busy to think hard will never read this solid book. They would find in it many helpful suggestions, but they would not understand the necessity for adopting a policy of religious education and for establishing certain fundamental principles. Too many of us are "doing a great many things because they have been done before and not because we have a reason for doing them." As a whole the modern Church is much like the zealous superintendent who had no reply when he was asked the purpose of his school. We need not less theory, but more theory, and better.

The theory here elaborated and defended is that of industrial democracy, as laid down by Professor John Dewey who is at present the potentate of the educational world, and adapted by Professor Coe to suit the somewhat different needs and aims of the Sabbath School and the home. Assuming that the mission of the Church is first to society rather than to the individual, the author contends that we are making tardy progress because we are striving to socialize adults who have become hardened in their individualism, instead of beginning with the little tots of the Cradle Roll. Granting his premises, his conclusion is inevitable, and the wonder is that the development of the thesis has been so long delayed.

Side by side with unusually clear and telling indictments of present methods and tendencies, Professor Coe outlines a program by which the Church, largely through existing agencies, culminating in the theological seminary, should give to every child and to every group of children entrusted to her care an attractive opportunity for intelligent social activity. On the whole this program is excellent and it will repay close study by our denominational leaders, who are already committed to certain features here outlined, notably in promoting missions and other forms of benevolence.

This program, nevertheless, has almost as much affinity with pragmatism and evolution as with the faith of our fathers as found in the Bible and hitherto taught by the Church. If practically the sole content of religion be in the fact of love, love to man and love to God, so that all the liberal folk can unite on the basis of historic doctrines in which they do not believe and which they can no longer teach, it is small wonder that they must look about for something else large enough to teach their children, and that they must employ many other text-books to counteract the impressions derived from accepting the Bible as though it were all inspired.

Religion reduced to its lowest common denominator calmly assumes that the many and glaring defects of our schools are due to what Professor Coe styles our "individualistic squint," and that they can be remedied only by a radical operation committing us forever to a social squint, as though there were no choice between being cross-eyed and wall-eyed! The experience of Chalmers at Kilmany and of many others who have tried to reform the world

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without the Redeemer constrains us to keep close to the Christ of the Cross and to teach our children the Bible, not less of the Bible, but more and still more of the Bible, according to their years.

Professor Coe's masterly exposition should induce us all to examine anew our right to teach our children the faith once committed to the fathers, and to test our teaching methods in the light of modern learning. Surely there is a large place between the two extremes of individual religion without adequate social expression and of social movements with small individual spiritual experience. No less surely we who are orthodox must so train our children that they will justify their faith by their works.

ANDREW W. BLACKWOOD.

Columbia, S. C.

WHY I BELIEVE THE BIBLE. *Dr. David James Burrell.* 21 chapters. Revell. 199 pages. Price $1.00 net.

To any one familiar with Dr. Burrell's writings, this book needs no commendation. It is forged out of his own experience. Dedicated to "Our old-fashioned mothers, who, with all their knowing, just know their Bibles true, and live that way." With such a dedication, you know what to expect. It must ring true to the old time tested value and reality of the Bible, as the word of God, efficient and sufficient.

To begin with, the book assumes that if there be a God anywhere in the Universe, and if that God is our Father, He would certainly not leave us in doubt as to the great problems in which are involved the issues of eternal life.

The claim of the Bible is threefold—to be inspired— in a definite and singular way, and in all its parts. This claim he finds to be verified by its unaccountable unity, its completeness, its sufficiency, its literary value, its up-to-date-ness, its tone of authority, its trustworthiness, its influence on personal life, on national life, its place in the forefront of events: by the fact that it is Christ's book, the Church's book, Everybody's book: by its system of doctrine, its moral code, its plan of salvation, its enemies, its indestructibility.

These topics are the titles of the various chapters. The book is written in Dr. Burrell's plain, straightforward, illustrative way. It is helpful and usable.

In the "Afterword" Dr. Burrell gives one more reason for believing the Bible—a purely personal one—"The proof of the pudding is in the eating." The Book found him and for forty and five years it has never failed him. "The longer I live, and the more familiar I become with the arguments for and against the trustworthiness of the Bible, the more firmly do I believe in it."

ERNEST THOMPSON.

Charleston, W. Va.

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THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN. (*Studies in Personal Evangelism*). *By Bertha Conde.* Charles Scribner & Sons, New York. 161 pages. Pric $1.00.

One of the topics before our Ministers' Association this year was "The books that are most helpful to us in our endeavor to restate our theological beliefs so as to meet the intellectual demands of the day." Miss Conde might have been writing her book on "Personal Evangelism" with that topic before her. You are at once aware that the author has a thorough acquaintance with the literature already produced in this field; a broad knowledge of psychology, practical as well as theoretical; and a fine understanding of and devotion to God's Word.

The book is modern yet satisfying to the man who holds the orthodox position. It is so full and convincing in its exposition of the subject, one might well dispense with other books covering the same ground. In fact, I would rather own it than the dozen or so books I have on personal work put together.

The style is clear and interesting, at times striking and compelling. Now and then there is a gripping bit of poetry quoted and a telling story from real life.

The statement of the sub-divisions in the chapter on "Motives that Test" will show how carefully the work is done.

"1. A fine sense of honor in discharging the great debt we owe to others who in the past have been faithful to our personal need.

2. The reasonable expectation of those who are in spiritual fog and darkness and who know that we have had experience in finding the way.

3. The preservation of one's own spiritual life which demands action and expression.

4. The potential value of one life when controlled by Christ.

5. The command of Christ and its unmistakable appeal to loyal disciples.

6. The spirit of ambition and the love of conquest.

7. The need of the Christless world.

8. The expectant love of Christ.

9. The contagious spirit of joy."

The chapters are short, clearly outlined and followed by an arrangement of passages from Scripture with illuminating comments so that it is an ideal text-book for a Personal Workers' Class.

W. TALIAFERRO THOMPSON, JR.

Knoxville, Tenn.

WHEN HOME IS HEAVEN. *By Rev. J. Wilbur Chapman, D. D.* Fleming H. Revell Co., New York. 296 pages. Price $1.25.

Those who have been present at Dr. Chapman's evangelistic conferences at Montreat will welcome the appearance of this book and read it with eager hearts.

Those who have not heard Dr. Chapman have a rich experience awaiting

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them in its reading. In the preface the famous evangelist tells interestingly of the beautiful home life of his boyhood. In the seventeen chapters which follow there are a series of stirring sermons dealing with various phases of life and religion in the home. Here are some of the chapters: A Christian Home, A Personal Question, Home Protection, A Message to Fathers, A True Mother, A Prodigal Daughter, Safety for Young Men, A Modern Home, A Changed Household, a A Broken Family Circle, The End of the Journey. These and the other chapters are just as interesting and helpful as these titles would indicate. The value of Bible teaching, the prayer life, and the family altar is set forth with great emphasis. There is a wonderful mine of illustrative material gathered from the author's wide and varied experiences in his evangelistic journeys around the world. The young minister who is seeking for illustrations with which to enliven and illumine his sermons will find green pastures here.

Many ministers are striving for the establishing of family altars in the homes of their congregations. You will find it a great help to put this book into the hands of your people.

The book is deeply spiritual and wherever "When Home is Heaven" goes it will carry a great blessing with it.

J. B. MASSEY.

Wilson, N. C.

ULTIMATE IDEALS. *By Mary Taylor Blauvelt.* Sherman, French & Co., Boston. $1.00 net.

This readable little volume is an exposition of the Beatitudes by a woman who tells us in the preface that she has been teaching the Bible for thirteen years. After reading the book one feels sure that her classes are always interesting. The book is modern in its spirit, very suggestive, and without a dull page from beginning to end.

One of the attractive features of the author's style is a happy way of putting things that makes them stick in the mind. We cannot well forget that "It is not what happens to us, but what happens in us that makes us happy." Nor this, "We are too apt to mistake hungering and thirsting after our own way, trying to impose our will upon others, for hungering and thirsting after righteousness." And particularly striking in view of the present world situation is this, "The advantage a successful democracy has over a successful despotism is, not that it makes better laws, or even better outward conditions, but that it makes better developed people."

It is disappointing to learn at the outset that in the author's judgment" it is difficult in these days for a thinking person to give a detailed account of what he believes concerning God." Surely it ought not to be for a true Christian! We will find also throughout the book other statements with which we will not agree. Such as when we are told that "God does not want us to be sorry for our sins, He only wants us not to do it again." Or when we are told

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that "Heaven and Hell considered as reward and punishment are immoral conventions."

However the book is as a whole refreshing, stimulating, thought-provoking. The average reader will find in it much that is profitable, while the minister will be inspired to preach a series of sermons on the Beatitudes, if he has not already done so, improving in some instances on the author's exegesis, but finding much valuable material. And one minister at least in reading it found suggestions for several sermons, which always makes a book worth while for the preacher.

R. A. LAPSLEY, JR.

Tarboro, N. C.

BOOKS RECEIVED.

THE PROPHETS AND THE WAR. *By Charles Carroll Albertson, D. D.* Meridan Press, N. Y.

WHILE SHEPHERDS WATCHED. *By Richard Aumerle Maher.* The Macmillan Co., N. Y. Price 25 cents.

AN EVENING IN MY LIBRARY AMONG THE ENGLISH POETS. *By Hon. Stephen Coleridge.* John Lane Co., N. Y.

FAITH, WAR AND POLICY. *By Gilbert Muncey.* Houghton-Mifflin Company, N. Y. $1.25 net.

THE NEW COUNTRY CHURCH BUILDING. *By Edmund DeBummer.* Missionary Education Movement, N. Y.

USING THE RESOURCES OF THE COUNTRY CHURCH. *By Ernest R. Groves.* Association Press, 124 East 28th Street, New York.

RELIGION FOR TO-DAY. *By John Haynes Holmes.* Dodd, Mead & Co., N. Y. Price $1.50 net.

EAST BY WEST. *By A. J. Morrison.* Sherman French Co., Boston, Mass.

ST. PAUL THE HERO. *By Rufus M. Jones.* The Macmillan Co., New York.

A STUDENT IN ARMS. *By Donald Hankey.* E. P. Dutton Co., New York.

THE PROTESTANT REFORMATION AND ITS INFLUENCES. Presbyterian Board of Publication, Philadelphia.

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...THE... UNION SEMINARY REVIEW

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CENTENNIAL NUMBER

APRIL, 1918

TABLE OF CONTENTS

THE SOCIETY OF MISSIONARY INQUIRY 185
HISTORICAL ADDRESS ..... *By W. W. Moore, D. D., LL. D.* 188
PRAYER AND PROGRESS ..... *By Wm. E. Hill* 210
THE POWER OF THE GOSPEL ..... *By Charles R. Erdman, D. D.* 222
THE SUPREME ELEMENTS OF THE MINISTER'S MESSAGE ..... *By Egbert W. Smith, D. D.* 228
CHRISTIANIZING CHRISTENDOM ... *By S. L. Morris, D. D.* ... 237
SAMUEL NORVELL LAPSLEY ..... *By J. M. Wells, D. D.* ... 246
THE SPIRIT OF MISSIONS OR THE LARGER PATRIOTISM ..... *By D. P. McGeachy* 258

EDITORIALS BOOK REVIEWS

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WALTER L. LINGLE, D. D., *Editor-in-Chief*
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DAVIDSON, N. C.

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WM. J. MARTIN, LL. D., President

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THE UNION SEMINARY REVIEW

VOL. XXIX. APRIL, 1918. No. 3.

THE SOCIETY OF MISSIONARY INQUIRY.

1818—Centennial Celebration—1918.

The celebration of the one hundredth anniversary of the founding of the Society of Missionary Inquiry is one of the notable events in the history of Union Theological Seminary. It is impossible to convey to the printed page all of the information and inspiration which was brought to us during the four days through which the program extended. But we feel that we owe to the future to preserve in printed form as many of the addresses delivered on that occasion as we can. It has been possible for us to secure in written form all of the addresses but three, and we are taxing our space to the utmost limit in order to include all the manuscripts which have come into our hands. With the exception of the book department this whole issue is given over to the Centennial Addresses.

Below will be found an exact copy of the program which was planned for the Centennial. This program was carried out as printed with the exception that the last speaker, President Charles W. Dabney, LL. D., of the University of Cincinnati, found it impossible at the last moment to be present. This was a matter of great regret to us, as there are so many ties that bind Dr. Dabney to Union Seminary. All of the sermons and addresses were of an unusually high order and produced an impression upon the hearers which will not be soon forgotten.

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PROGRAMME

The Celebration of the

ONE HUNDREDTH ANNIVERSARY

of

The Society of Missionary Inquiry

of

Union Theological Seminary

January 12-15, 1918

Saturday

8 P. M. Historical Address,
REV. W. W. MOORE, D. D.
Richmond, Va.

Sunday

11 A. M. Sermon.....REV. WM. E. HILL.
Fayetteville, N. C.

8 P. M. Address.....REV. C. R. ERDMAN, D. D.
Princeton, N. J.

Monday

10 A. M. Address.....ROBERT E. SPEER, LL. D.
New York, N. Y.

3 P. M. Address.....REV. EGBERT W. SMITH, D. D.
Nashville, Tenn.

4 P. M. Address.....REV. S. L. MORRIS, D. D.
Atlanta, Ga.

8 P. M. Address.....REV. J. M. WELLS, D. D.
Wilmington, N. C.

Tuesday

11 A. M. Home Mission Conference—
Addresses by the REV. MESSRS. ROBERT KING, D. P. MCGEACHY and J. W. ORR.

8 P. M. Address: *"War and Religion,"*
CHARLES W. DABNEY, Ph. D., LL. D.
Pres. of the University of Cincinnati.

As an illustration of the impression which the Society of Missionary Inquiry and the Centennial have made on those beyond the bounds of our own Church we quote the following editorial from the *Continent* which is published in New York and Chicago:

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"*Inquiry Resulting in Action.*"

"An interesting celebration of the past month was the observance in Union Theological Seminary at Richmond, Virginia—the premier ministerial school of Southern Presbyterianism—of the centennial of the "Society of Missionary Inquiry." This student organization has throughout the hundred years of its history been a characteristic feature of the seminary's life, and it may be doubted whether any other student society in any American school has furnished more missionary volunteers to the foreign field. From its rolls of membership 113 names are noted of men who have carried the good tidings of Christ to non-Christian lands. The first group to go abroad consisted of three graduates who in 1834 founded a mission in interior Africa, four hundred miles beyond where the famous missionary, Robert Moffat, was then laboring. One of these, Rev. Daniel Lindley, during a year's furlough from mission duty, preached for a Boer congregation and won as a convert within that year young Paul Kruger, who fifty years later came into world-wide fame as the courageous though fated final president of the Transvaal republic."

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HISTORICAL ADDRESS.

By the Rev. W. W. Moore, D. D., LL. D.
President of Union Theological Seminary in Virginia.

The Organization.

Exactly one hundred years ago to-morrow, that is, on January 13, 1818, this society was organized, which to-night rounds out a full century of fruitful and far-reaching work for the Kingdom of God. I hold in my hand the original manuscript volume of its Minutes. The first entry reads as follows: "A meeting of a number of the Theological students of the Synod's school at Hampden-Sidney College was held on Tuesday, the thirteenth of January, 1818, with a view to form a Society of Inquiry on the subject of Missions." Then follow the names of the twelve students who were present and one young minister, the Rev. Samuel Davies Hoge. After appointing a Committee of three to draft a Constitution the society adjourned to meet on the following Saturday. At this second meeting the Constitution was presented and adopted, and officers elected as follows: President, the Rev. Samuel Davies Hoge; Vice-President, Mr. James Wharey; Corresponding Secretary, Mr. James H. C. Leach; Recording Secretary, Mr. John N. Gordon; and Treasurer, Mr. James H. Brooks.

Mr. Hoge, the first President of the society, then a young minister twenty-five years of age, was the son of the Rev. Dr. Moses Hoge, the president of the college and the first professor in this Seminary as established by the Synod of Virginia in 1812. In September of the same year (1818) in which the society was organized there was born to its young president a son, Moses Drury Hoge, who afterwards became one of the most eloquent and famous of American ministers and who was for fifty-four years pastor of the Second Presbyterian Church in Richmond. Mr. Wharey, the first Vice-President of the society, afterwards

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well known to many successive classes in the Seminary as the author of a convenient manual of Church History, was the father of the late Rev. James Wharey, D. D., of Mooresville, N. C., and the late Rev. Thomas Wharey, D. D., of Briery, Va., and the grandfather of the present Professor James B. Wharey, of the University of Texas.

The original constitution, which has also been preserved, states that it shall be the object of the society to collect the most accurate and extensive information respecting the moral and religious state of the world and the success of missionary exertions, and that in order to accomplish this object a correspondence shall be instituted with other missionary societies and individuals. A great deal of this correspondence with the societies at Andover and Princeton, and later with those at Auburn and other institutions, and with various missionaries already in foreign fields, was transcribed into books provided for the purpose and has been preserved. The first periodicals subscribed for by the society were the *New York Herald* and the *London Evangelical Magazine.* At every meeting two members read brief narratives concerning some missionary field. The society also debated questions chosen beforehand—such questions as these:

"Should not the licentiates of our Presbyteries act as missionaries for at least one year?" (This question was discussed three times within the first three years.)

"Can a missionary in a heathen land be more useful in a married or single state?" (This question was discussed twice in three years. It appears that they decided this question practically in favor of marriage, as all the first missionaries who went out from the society took their wives with them.)

"What are some of the indispensable qualifications of a missionary?"

"Ought we to translate the Scriptures for the Indians or teach them to read them in the English language?"

"Ought a missionary to preach on the peculiar doctrines of his sect when itinerating?"

"Have divisions in the Church proved beneficial to mankind?"

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"Do the Scriptures justify us in believing that the Jews will be Christianized and then restored to their original country?" And so on.

After the first four years the practice of debating questions in the society was by formal vote discontinued.

Contemporary Events.

By way of getting a clearer idea of the period when it began its work, it may be said that when the society was organized Napoleon Bonaparte was a prisoner at St. Helena with Waterloo three years behind him and with three years and a half of life before him; George the Third, insane, was king of England, his son George the Fourth acting as Regent; James Monroe was President of the United States; John C. Calhoun was Secretary of War; Henry Clay was Speaker of the House; Daniel Webster was a member of Congress, and two months later made his argument in the Dartmouth College case which won from the Supreme Court, where John Marshall was still presiding as Chief Justice, a decision which established the sacredness of private trusts, and has protected from legislative interference gifts to educational and benevolent institutions estimated at more than $500,000,000; Andrew Jackson, who had three years before won the battle of New Orleans, was pursuing pillaging Seminoles into East Florida and taking forcible possession of Spanish territory. In the following year, 1819, the whole territory of Florida was ceded by Spain to the United States for $5,000,000. The great rush of settlers from the seaboard to the Mississippi Valley, which followed the War of 1812, resulted in the admission of three new States into the Union, Mississippi in 1817, Illinois in 1818, and Alabama in 1819. The occupation of the Great West was being rapidly promoted by the steamboat, invented in 1807 by Robert Fulton. There were no railroads in the country and there were to be none for twelve years yet. All travel overland was on horseback or in horse-drawn vehicles. Thomas Jefferson was still living and was planning the University of Virginia, which was opened seven years later, in 1825. One of the professors proposed for the new university was Thomas Cooper, an infidel,

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but in 1819 Dr. John Holt Rice, pastor of the First Presbyterian church in Richmond, who was Moderator of the General Assembly that year in Philadelphia, and therefore the natural spokesman of the Presbyterian Church at large, published an article on the subject which so roused the Christian sentiment of Virginia that Mr. Jefferson advised Cooper to decline the appointment, which he did.

JOHN HOLT RICE.

Dr. Rice was the real founder of this Seminary, though not its first professor. In 1806, while still a very young man, of only twenty-nine, and pastor of Cub Creek church in Charlotte County, he had been appointed by the Presbytery of Hanover as its agent to raise funds for the establishment of the Seminary at Hampden-Sidney. He prosecuted this task with characteristic energy and success. In 1807 the Rev. Moses Hoge, of Shepherdstown, Va., was elected President of Hampden-Sidney College. He has left on record the statement that his chief reason for accepting that position was the opportunity for usefulness offered him in connection with the infant Seminary. In 1812 the Synod of Virginia formally established the Seminary and unanimously concurred in the appointment of Dr. Hoge as their professor of Theology; and for the remaining eight years of his life he continued to discharge the duties both of the professorship of Theology and the Presidency of the College. After his death in 1820 there was some delay in filling his place, but in 1822 Dr. Rice was called from his church in Richmond to the professorship in the Seminary. He had just been elected to the presidency of Princeton College. He declined the call to Princeton, though at a great pecuniary sacrifice, and on January 1, 1824, was formally installed professor of Theology in the Seminary at Hampden-Sidney, and began his work with three students. The institution had no building, nor even a site for one, and its entire endowment amounted to only about $10,000. Dr. Rice lived but seven years after coming to the Seminary, but in that short time he made it one of the foremost theological schools in the country, securing for it buildings sufficient for its

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needs for many years, a library valued at $8,000, three instructors and nearly forty students. These meagre facts concerning his work for the Seminary are mentioned merely by way of introduction. The thing to which I wish to call your attention specially is the mighty impulse that he gave to the missionary idea which had already expressed itself in the organization of this society six years before his connection with the institution as professor. His zeal for missions was a notable feature of his entire ministry. During his pastorate at Richmond it had found expression in a striking way in two organizations of which he was the founder. In the first place he had organized the Virginia Bible Society. That was in 1813, and it antedated the organization of the American Bible Society, with which it was merged just a few years ago and through which it continues to this day its beneficent work of circulating the Scriptures—an essential feature of all abiding work for missions. In the second place he had organized the Young Men's Missionary Society of Richmond, which had for its object the securing of men and means for the propagation of the gospel in the destitute portions of our own land. It was thus that he led the way in the matter of definite and distinctive organizations of young men for Home Mission work. From the very beginning of his labors as professor in the Seminary, he took an active interest in the work of the Society of Missionary Inquiry, and this continued without abatement through those seven crowded and fruitful years in which he laid broad and deep the foundations of this institution.

An Epoch-Making Overture.

It was, however, just at the end of his life in 1831 that, worn out though he was with his toils for the Seminary, he did the creative thing that has meant most to the missionary work of the Presbyterian Church of America. From his death bed he dictated an overture to the General Assembly requesting the Assembly to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character,

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to do all in his power for the accomplishment of this object;" asking also that "it be earnestly recommended to all church sessions, in hereafter admitting new members to the churches, distinctly to state to candidates for admission that if they join the church they join a community, the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation, as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world." The overture outlined also the form of the business organization which was to have immediate charge of the work, prescribing its duties and officers; and, furthermore, provided for the co-operation of this agency with workers of other denominations in the same line. The measure thus proposed was in substance eventually adopted by the Assembly, "and so, in a real sense, the founder of Union Seminary became the father of the organized Foreign Missionary work of the Presbyterian churches in America."

The First Missionaries.

From the Seminary whose founder thus framed the missionary platform of the Presbyterian Church, consecrated young men began to go out to heathen lands as soon as they could find the opportunity. The first *individual* member of the society to begin actual work on foreign soil was Thomas P. Johnston, of Rowan County, N. C., a graduate of the University of North Carolina, who completed his course at the Seminary in 1832 and in 1833 sailed for Turkey, where at Constantinople and other points he labored for twenty years, returning to America in 1853 and engaging in Home Mission work for the remaining thirty years of his life. As a lad in Charlotte I had the pleasure of knowing Mr. Johnston for some years before his death in 1883. He was the father of the Rev. Frontis H. Johnston, D. D., formerly pastor of the First church at Winston Salem, N. C., and for thirty-six years one of the Trustees of our Seminary.

The first *group* of our members to go abroad was a group of three, who with their wives sailed for South Africa in 1834—Daniel Lindley, of Pennsylvania; Alexander Erwin Wilson, of

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North Carolina, and Henry I. Venable of Kentucky. One hundred and fifteen men in all have gone from the Seminary to foreign lands, an average of more than one for every year, and it is obviously impossible to sketch in even the scantiest way the work of them all, but we must give at least a few facts concerning this group of three who were the pioneers of our work in the Dark Continent.

Daniel Lindley, the leader of the group, a native of Pennsylvania, a graduate of the University of Ohio, came to the Seminary in 1828 and graduated in 1831, the year in which Dr. Rice, then on his death bed, formulated his creative overture to the General Assembly concerning the missionary character of the Church. For three years after his graduation Mr. Lindley was pastor of Rocky River church, not far from Charlotte, N. C., where there was a very large addition to the membership under his ministry. (This is the church where forty years later Dr. Edward Mack's father also had a very fruitful pastorate.) Among the members of Mr. Lindley's congregation there was a young physician, Alexander Erwin Wilson, son of the Rev. John Makemie Wilson, and uncle of George E. Wilson, Esq., who is known to many of you as a leading citizen of Charlotte and at present the President of the Trustees of the General Assembly. Dr. Wilson had graduated at the University of North Carolina in 1823 and had been a practicing physician for eight years before Lindley came to Rocky River. It was probably through his young pastor's influence that Wilson came to the Seminary. At any rate, he and Henry Venable, with their wives, sailed with Lindley and his wife (who was Miss Allen from Richmond, Va.) in 1834 for Africa. Landing at Cape Town February 5, 1835, they set out in wagons for their distant field in the interior. Seven months of hard travel brought them 600 miles to Griqua Town. After remaining here for some time another hundred miles brought them to Kuruman, where they were welcomed by the celebrated missionary, Robert Moffat, father-in-law of David Livingstone. Pushing on 400 miles farther into the wild interior, they selected for the site of their mission the vale of Mosiga, a hundred miles west of what is now called Pretoria, the capital of the late Transvaal Republic. By three months of hard work, with such native

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help as they could obtain, the missionaries prepared a dwelling, but moving into it while the floors were yet damp, all save Dr. Wilson fell ill with fever, of which Mrs. Wilson died and the rest suffered for months.

War and Flight in South Africa.

Moreover, the Dutch Boers were at war with the natives, and in January, 1837, while some of the missionaries were still confined to their beds, they were startled one morning by the guns of the Boers, who were making a sudden attack and who in one bloody forenoon shot down nearly all the natives at Mosiga. They destroyed fourteen or fifteen villages, recovered six or seven thousand head of cattle and a number of wagons stolen by the Matabele, and then set out swiftly for their own country, taking our missionaries with them, as it was now not safe for them to remain among the exasperated natives. Picture to yourselves that situation. These young missionaries, fresh from the quiet precincts of Union Seminary, wasted and weakened by fever, amid the tumult of an irregular and excited soldiery and the lowing of thousands of cattle, in fear of pursuit and vengeance by the infuriated savages whom they had come to evangelize, fleeing for their lives through a wild and rugged country, without roads, without boats or bridges for crossing the swollen streams, without dry clothing for the women and children who had to be floated across the Orange River on a bundle of reeds, keeping only head and shoulders above water, and without proper food. For twenty-three hours they made no halt, and when at last they did stop for a night they had only such snatches of sleep as could be had amid torrents of rain, amid thunder and lightning, and all the noises of the motley host by which they were surrounded. After a long and perilous journey of about six months they reached Port Natal on the Indian Ocean. They straightway began work again among the Zulus near this coast, but they had hardly begun before they were interrupted once more by an attack of the Boers. It speaks well for the missionaries that, notwithstanding this bloody war between the Dutch whites and the native blacks, they retained throughout the

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respect and confidence of the Africans. When Dingan, King of the Zulus, massacred a deputation of the Boers who had come to negotiate a treaty with him, he sent for Mr. Venable and told him of the massacre, but assured him that the missionaries had nothing to fear. Nevertheless, it was thought best for the missionaries to withdraw from Zululand at least for the present. So after another perilous journey to the coast they sailed for Port Elizabeth farther south, just in time to escape the sweeping venegeance visited by the Zulus on all the white settlers in their territory.

Steadfast Daniel Lindley.

Dr. Wilson returned to North Carolina, but after a few months went back to Africa, this time to Liberia on the west coast, where, after two years of faithful service, he died in 1841. Mr. Venable also returned to America and for thirty-nine years prosecuted an active ministry in Illinois, where he died in 1878. Mr. Lindley, waiting only till the end of the war made it possible to begin again, returned the next year to Natal and for thirty-eight years labored among the Zulus, not only preaching, teaching, and ministering to them in sickness, but also showing them how to make brick, how to build houses, how to construct implements and furniture, and how to improve their modes of life in general. Five years after his return the state of the country again became so unsettled that the missionaries were recalled. Lindley refused to leave, but took service for a year as pastor of a Dutch Reformed church. One of the most striking results of his ministry among the Dutch was his determination of the religious life of Paul Kruger, afterwards famous throughout the world as the President of the Transvaal Republic during the war between the British and the Boers in 1900. In 1845 Lindley resumed his mission to the Zulus and in the following year was appointed by the Colonial Government as one of the five commissioners to allot lands to the natives and to encourage them to industry. He was always greatly honored and loved by the Zulus. The Dutch Boers also, among whom he labored when driven by war from his work among the natives, held him in the highest honor and affection, and said of him: "If there be a human name that

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warms the heart of a Natal Teck Boer, it is the ever-to-be-remembered name of Daniel Lindley." After forty-three years of fruitful service in Africa he returned to America broken in health. During all those years of absence his name on the roll of Concord Presbytery was regularly called at every meeting, and at last in 1877 he answered again in person. I happened to be a student in Davidson College at that time, and had the privilege of hearing him make an address there. He died at Morristown, N. J., September 3, 1880.

Such was the life of the first member of this society to begin actual work in Africa—a consecrated, enterprising, resourceful, heroic and wonderfully successful missionary.

Other Volunteers of the Thirties.

The example set by Johnston, Lindley, Wilson and Venable was quickly followed by other choice young men in those early years of the society, Samuel R. Houston, of Virginia, going to Turkey, and Stephen Barnes, of Pennsylvania, to Liberia, both in 1834; Henry Ballantine, of New York, to India in 1836; George W. Leyburn, of Virginia, to Greece in 1836; Albert L. Holladay, of Virginia, to Persia in 1836; William P. Buell, of Ohio, to Siam in 1839, and Austin H. Wright, of Vermont, to Persia in 1840.

Then came a stretch of sixteen years during which no missionaries went out from the society, the next being Thomas S. Ogden, of New Jersey, who went to Corisco, Africa, in 1857. Another blank of ten years followed, no other members of the society going out till 1868, shortly after the Civil War. The explanation of this barren period in the society's history so far as sending men abroad was concerned may possibly be found in the fact that the country was approaching a stupendous crisis, political excitement was running high, war upon the South was threatened, and nobody knew what a day might bring forth. Of course all recruiting for Foreign Missions was arrested in the South during the actual conflict which followed.

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Dr. Hoge's Mission to Europe.

The most notable Home Missionary achievement during the war was the exploit of one of our distinguished alumni in running the blockade for the purpose of securing a supply of Bibles for our soldiers. At Richmond, the capital of the Confederate States, the great camp of instruction had been established where newly enlisted regiments were drilled and equipped for the field. A hundred thousand men passed through this camp, and there was a great destitution of Bibles among them, so that, just as in the case of the present war, it was necessary to make special efforts to provide them. But for the beleaguered Confederacy this was extremely difficult to do, as the Bible publishing houses were all in the North, and the military authorities had granted as yet no permission for even Bibles to pass the lines. The Virginia Bible Society and other organizations made every effort to supply the demand, but in vain. Under these circumstances the Rev. Dr. Moses D. Hoge, one of the Trustees of our Seminary and Chaplain of the great camp at Richmond, was appointed to make a voyage to England for the purpose of obtaining a supply from the British and Foreign Bible Society. The head of the Confederate Bible Society at that time was the Rev. Dr. Joseph R. Wilson, of Augusta, Ga., father of President Woodrow Wilson, who was then a six-year-old boy. Dr. Wilson promptly telegraphed his organization's hearty endorsement of the Virginia Bible Society's action in appointing Dr. Hoge to this mission, and at midnight of December 28, 1862, Dr. Hoge sailed from Charleston, making his way safely in the pitchy darkness through the thirteen Federal warships guarding the harbor, chartered a schooner at Nassau for the run to Havana, took a coasting vessel thence to St. Thomas, where he boarded the Royal Mail steamer to Southampton. When he made his address to the Board of Managers in London, proposing to purchase on credit 10,000 Bibles and 25,000 Testaments, his friend the Earl of Shaftesbury, after a short consultation with his colleagues, announced to Dr. Hoge that they would make him a *free* grant of 10,000 Bibles, 50,000 Testaments and 250,000 "portions," that is, Psalms and Gospels. He remained in Lon-

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don several months, superintending the shipment of the books on the Confederate blockade runners. Only a few boxes could be sent at a time, as all the space of these swift little vessels was needed for the carrying of provisions and munitions of war. Some of these vessels were sunk and others captured, but at least three-fourths of the Bibles reached the Confederacy, and Dr. Hoge had his reward on his return in visiting the camps and hospitals, and in riding along the lines, where he saw so many of the men, waiting to be called into battle, reading these little red-edged volumes.

While the service thus rendered our soldiers by the son of the first President of the Society of Missionary Inquiry was the most notable religious enterprise undertaken and carried through by any single minister of the time, there was a vast deal of mission work carried on in the army by our other alumni in those days that tried men's souls, not merely by those who were chaplains, but by the undergraduates who served in the ranks. Although the number of students in the Seminary at that time was very small as compared with our present attendance, more than seventy of her graduates and undergraduates answered their country's call and entered the Confederate service, twenty or more as chaplains, but the great majority as officers and privates in the fighting lines. One of the most distinguished of them is with us this evening, carrying blithely his eighty years, with a heart as fresh as when he handled his artillery more than half a century ago, a gallant soldier, a courtly gentleman, an accomplished writer, a saintly minister, sole survivor of the staff officers of Stonewall Jackson—our beloved Dr. James P. Smith, the man whom we delight to honor. There never has been a member of the society who has more fully exemplified its missionary spirit. Some years ago the colored cook at his house, noting his constant ministrations to the convicts in our State prison and other spiritually destitute elements of our population, paid him an exceedingly fine tribute. She said that when Dr. Smith got to heaven he would have to have a basket, because he couldn't carry all his stars in a crown. It is one of the undying glories of the institution that it absolutely emptied its halls into that immortal army. In 1861 there were thirty-nine

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students in all. In 1862 there were only four, and these four were young soldiers who had been captured at the battle of Rich Mountain, had been released on parole, and had not yet been exchanged.

The Most Fruitful Half Century.

We have seen that after the first period of brisk recruiting for the foreign field in the thirties there was a lull and almost a blank for the next twenty-six years. During twenty of these years the war was brewing. During the four years of actual conflict the urgent needs of our soldiers engrossed the missionary activities of our students and alumni, and foreign work was out of the question. No students entered the Seminary at all in the last year of the war. But in 1865 there was a class of thirteen, more than half of whom had been in the army. This class graduated in 1868, just fifty years after the organization of the society, and with them began the second half century of its activities. In spite of the smallness of their numbers and the impoverishment of their country and the needs of the stricken South, the missionary enthusiasm which had characterized the earlier days of the society flamed up afresh and continued to burn with a steady glow, never again suffering such a check as that which preceded their matriculation. From this first class after the war came four Foreign Missionaries, all of them young soldiers of the Confederacy: Matthew Hale Houston, who in 1868 went out to China, and was afterwards for ten years the General Assembly's Secretary of Foreign Missions; Edward Lane and Nash Morton, who in 1869 founded our Southern Brazil Mission; and George L. Leyburn, who in 1875 went out to Greece.

Following Houston twenty-six other members of the society have labored in China: Ben Helm, G. W. Painter, Thomas E. Converse, John W. Davis, A. Sydenstricker, Henry M. Woods, J. E. Bear, R. V. Lancaster, George B. Hudson, James R. Graham, J. F. Johnson, B. C. Patterson, P. F. Price, H. W. White, J. W. Paxton, Lacy I. Moffett, J. Leighton Stuart, Jr., Warren H. Stuart, F. A. Brown, Lyle M. Moffett, Lowry Davis,

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T. L. Harnsberger, W. C. McLauchlin, L. H. Lancaster, M. A. Hopkins and H. Kerr Taylor.

Following Lane and Morton twenty other members of the society have gone to Brazil: John Boyle, J. W. Dabney, J. Rockwell Smith, B. F. Thompson, G. W. Thompson, D. Wardlaw, D. G. Armstrong, W. L. Bedinger, F. A. Rodrigues, G. E. Henderlite, W. M. Thompson, S. R. Gammon, C. R. Morton, G. A. Grillbortzer, G. See, C. R. Womeldorf, T. W. Lingle, J. Porter Smith, Gaston Boyle and A. S. Maxwell.

Following Leyburn to Greece were T. R. Sampson, A. P. Saunders and J. Phipps.

This is perhaps the best place to mention briefly the order in which our men entered the other mission fields which our church has cultivated. In 1874 A. T. Graybill founded our mission in Mexico, being followed later by W. J. Graybill, W. A. Ross and H. L. Ross. In 1886 R. B. Grinnan entered the field in Japan, whither eleven other of our men have since followed him: D. P. Junkin, C. G. Brown, C. K. Cumming, William C. Buchanan, H. Tucker Graham, Walter M. Buchanan, S. P. Fulton, H. H. Munroe, A. P. Hassell, J. W. Hassell and J. H. Brady. In 1890 Samuel N. Lapsley sailed for Africa to found the Congo Mission, which has been so wonderfully blessed and to which we have sent as reinforcements Motte Martin, J. M. Sieg, George McKee, Charles L. Crane, Plumer Smith, A. C. McKinnon and R. D. Bedinger, the personal missionary of the Ginter Park church at the present time. In 1892 W. D. Reynolds and W. M. Junkin founded our mission in Korea, and were followed at short intervals by Cameron Johnson, Eugene Bell, W. B. Harrison, C. C. Owen, William F. Bull, L. O. McCutchen, A. M. Earle, F. M. Eversole, P. B. Hill, H. D. McCallie, J. K. Parker, C. H. Pratt, T. E. Wilson, S. Dwight Winn, and the Crane brothers, J. C. and Paul S., eighteen in all, another remarkably successful mission. In 1899 R. L. Wharton went to Cuba, to be followed later by H. F. Beaty, J. H. Gruver, Dr. J. Orts and E. D. Torres.

That is our bead roll. These are the one hundred and fifteen men who have gone out from our society to the ends of the earth. We call their names to-night with thankful hearts to him who ascended up on high and gave gifts to men. We

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do you to wit of the grace of God bestowed on the Society of Missionary Inquiry in Union Seminary. About one-half of all the ordained missionaries that our branch of the Church has sent to heathen lands have come out of this one organization; or, as the Chairman of the General Assembly's Executive Committee of Foreign Missions puts it, it has furnished 44 per cent. of our ordained missionaries in China, 30 per cent. of those in Korea, 46 per cent. of those in Japan, 50 per cent. in Brazil, 60 per cent. in Cuba, 67 per cent. in Mexico, and 77 per cent. in Africa. Please note before we leave this point that not only were the members of this society among the first on the field in China, Japan, Siam, India, Persia and Turkey, but that as pioneers, doing foundation work, they actually established our missions in Brazil, in Mexico, in Greece, in Korea and in Africa.

Nor have its gifts of men to the cause been confined to field workers. Besides the hundreds of ministers who have been made missionary pastors by the influence of the society upon them when they were students in the Seminary, and besides the large number of men in other lines of ministerial work who have constantly stimulated the missionary activities of the Church at large, for instance the editors of our Church papers, this society has furnished most of the leaders and administrators of the work at home. The Chairman of the Executive Committee at Nashville, Dr. James I. Vance, and the three Secretaries, Dr. S. H. Chester, Dr. Egbert W. Smith and Dr. John I. Armstrong, were all trained in this society, as well as two former Secretaries, Dr. Richard McIlwaine and Dr. M. H. Houston.

It's a splendid showing. It's an unequalled record. Your society always has been and still is the main source of our Church's supply of missionaries and missionary propagandists.

Missionary Literature.

Speaking of missionary propaganda, let us now note briefly some of the contributions made by members of our society to the missionary literature of the Church. In the ancient minute book of the society Isaac Cochran is several times mentioned as an active member and officer in 1820-21. Later he published a

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book entitled "The Influence of Missions on Literature and Civilization." One of his contemporaries in the society was William Spotswood White, under whose ministry some years later a young man from Scotland named W. W. Spence was converted. You know him as the man who afterwards gave the Seminary $30,000 for the erection of the Spence Library. Dr. White wrote a book entitled "The African Preacher," dealing with one of the most important missionary enterprises the Church has ever undertaken. During the Civil War Dr. White was pastor of the church at Lexington. One of his deacons, a professor in the Virginia Military Institute, was the superintendent of the colored Sunday School. His fame was afterwards to fill the world as Stonewall Jackson. "The day after the first battle of Manassas, and before the history of that victory had reached Lexington in authentic form, rumor, preceding any accurate account of that event, had gathered a crowd around the post-office awaiting with intensest interest the opening of the mail. In its distribution the first letter was handed to the Rev. Dr. White. It was from General Jackson. Recognizing at a glance the well-known superscription, the doctor exclaimed to those around him, 'Now we shall know all the facts.'

This was the bulletin:

'My Dear Pastor: In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution for our colored Sunday School. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience, and oblige.

Yours faithfully,

THOS. J. JACKSON."

Not a word about a conflict which had electrified a nation. Not an allusion to the splendid part which he had taken in it and which gave him his immortal title of Stonewall. Doubtless General Jackson, like all Christian men in the South, had always been interested in the religious welfare of the negroes, but it is not unlikely that the peculiarly eager interest he took in them after going to Lexington and the very active personal work he carried on among them there was the result in part of the in-

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fluence of his pastor, whose book, written from actual experience of missionary contact with the slaves, evinced such sympathetic understanding of their spiritual condition. The minutes of the Society of Missionary Inquiry at the time he was a student here show that the work among the colored people engaged the frequent and earnest attention of its members. If time permits I shall refer later to the work done by O. B. Wilson, D. Clay Lilly, J. G. Praigg, N. W. Kuykendall and others in leading our work of colored evangelization since the war and in conducting our Seminary for colored ministers at Tuscaloosa.

Resuming our consideration of the contributions of members of the society to missionary literature, we may mention Austin Hazen Wright, of the class of 1838, missionary to Persia, who became an eminent Oriental scholar, master of the Turkish, Syriac and Persian languages, and whose revision of the New Testament and Psalms in Syriac was electrotyped and printed by the American Bible Society in 1864 for missionary work among the Nestorians. He was also appointed to translate the Bible into Tartar-Turkish for the Mohammedan population of Azerbaijan, but died before it was completed.

Let me give rapidly the names of some other members of the society who have done good work for the cause with their pens. First, books written in Chinese. Dr. John W. Davis, of the class of 1872, a member of the Committee of Translation of the New Testament into Chinese, was the author of a commentary on the Gospels and the Acts in Soochow Colloquial, a Hymn Book with annotations in the Mandarin dialect, and a political geography. The Rev. Absalom Sydenstricker, of the class of '81, "An Exposition of Idioms and Constructions in the Mandarin Language," also "A Brief Statement of Gospel Truth." Dr. Henry M. Woods, of the class of '84, "A Christian Commentary on the Chinese Classics," also a member of the Mandarin Revision Committee to translate the New Testament. Dr. P. F. Price, of the class of '89, three volumes entitled "Short Steps to Great Truths," also an Evangelistic Hymn Book and three useful Catechisms. Dr. Hugh W. White, of the class of '94, "An Easy Introduction to Christianity," "An Address to the Buddhist and Taoist Priests," "Two Brave Japanese Soldiers,"

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"The Logic of History," and in English, "Jesus the Missionary," Dr. J. Leighton Stuart, Jr., is now writing a Greek-Chinese Lexicon and is, I understand, about half through it.

In Japanese: Dr. R. B. Grinnan, of the class of '85, "An Exposition of Ephesians;" Dr. Walter M. Buchanan, of the class of '94, "The Universal Lord."

In Korean: Dr. W. D. Reynolds has rendered a lasting service to the Hermit Nation by his work as a translator of the Scriptures.

In Greek: Dr. Thornton R. Sampson, of the class of '76, "A Commentary on the Epistle to the Galatians"; and the "Form of Government"for the Greek Evangelical Church, both in modern Greek.

In Portuguese: Dr. Samuel R. Gammon, of the class of '90, "Notes on the Epistles of Jude and Peter."

In English: Dr. S. H. Chester, of the class of '75, our veteran Secretary of Foreign Missions, "Lights and Shadows of Missionary work in the Far East;" and Dr. Thomas Cary Johnson, of the class of '87, "Introduction to Christian Missions." These are specimens.

Before quitting the subject of the relation of this society to the work of Foreign Missions, let me state one other significant fact for which it no doubt deserves part of the credit. Union was the first of all our seminaries to introduce into its curriculum a separate course on Missions, and we now have plans well advanced for the full endowment of this department and the erection of it into a distinct Professorship of Missions—and it is to deal with both great branches of the subject, missions at home and missions abroad.

Influence of the Society on Home Missions.

Turning now to the other great branch of our subject, the influence of this society on the development of our Home Mission work, and mindful of the length to which this address has already drawn itself out, I shall content myself with citing a few representative facts presented by the Rev. Egbert W. Smith D. D., the General Assembly's Executive Secretary of Foreign

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Missions, in an address on this subject at our celebration here in 1912. Speaking of the awakening of the Synods some thirty years ago in regard to Home Missions, he described a visit made to the seminary about that time by a remarkable man, a former member of this society:

"Slender, erect, vibrant, with the flash of a sabre in his eye, and an electric energy and passion in his speech, he described to us the conditions in the Appalachians, the pitiful need of workers, and the thrilling triumphs of the gospel among the mountain folk."

That man was Edward O. Guerrant, a Confederate veteran, a doctor of medicine, and a graduate of the seminary in the class of '75. "He was then leading the great Kentucky Synodical evangelistic movement, seconded by W. D. Morton, another Union man of a similar big heart and Christ-like passion for lost men. That Synodical movement brought thousands to Christ in Kentucky, but its greatest fruit, I believe, was its firing the other Synods with evangelistic zeal and lifting our whole Church to a new sense of its Home Mission needs and duties. But this Union man was not content with leading so notable a movement. In 1897 he organized a society for reaching the neglected American Highlanders, through which in ten years three hundred and sixty-two missionaries have labored exclusively in those wild mountains, making 51,000 visits, holding over 22,000 services in 10,000 places, teaching 879 Bible schools with 40,000 pupils, reporting over 6,000 conversions, distributing over 10,000 Bibles and Testaments and 125,000 tracts, building 56 churches, schools and mission houses, including three colleges and an orphan asylum. That is the kind of Home Mission leadership that Union Seminary has given to the Church and the nation, and I may be permitted to say that when the roll of her faithful alumni is called up yonder, few, I believe, will be given brighter crowns or greeted with louder acclaim than Edward O. Guerrant.

"From Kentucky the Synodical movement crossed over into North Carolina, and there it was mainly organized by Union men. Dr. W. D. Morton was its first evangelist, Dr. Alexander Sprunt its first superintendent, and Dr. Peyton H. Hoge was the chief framer of its constitution and most influential member

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of its controlling committee," all former members of the organization whose centennial we celebrate to-night. "How the movement went on to an immense and ever-growing success is known to the whole Church. The Synod has itself declared that rarely, if ever, has there been a movement of so much importance to North Carolina Presbyterianism. In the twenty-two years of its history, two-thirds of its workers, five-sixths of its controlling committee, and all of its superintendents, except two, have been sons of Union.

"In the noble work of the Synod of Virginia the record of Union is even more remarkable. Here 90 per cent. of both workers and Committee and all the superintendents have been Union men.

"As we look back through fifteen years of the Missouri Synod's work, two facts tell the whole tale. One is that for more than half that time the work has been led, as it is led to-day, by a Union man. The other is that if, on the Synod's official letter-head, you count the printed names representing both the governing and the field work, you will find that more than half the names are alumni of Union Seminary.

"We have not time even to glance at the Synodical work in other States, though in every one Union men have borne a prominent part.

"When we turn to the Presbyteries and look up the Union men who have been efficient chairmen or members of the Home Mission Committees, we find their name is legion. Hundreds upon hundreds of them all over our Church have served in these vitally important positions, and have been, and are to-day, mighty factors for the sustaining and upbuilding of the kingdom of Christ in our Southern land.

"How fundamental, yet how difficult and often thankless, this kind of work is, what unweariedness in well-doing it requires, and what financial genius to make one dollar habitually do the work of three, every Home Mission Committee knows. Who says that the day of miracles is past? I have it on unimpeachable testimony that an alumnus of this seminary served in a Mississippi Presbytery for fifteen years as Home Mission chairman, and paid all salaries quarterly in advance."

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Dr. Smith adds that it is impossible to speak too highly of the home missionaries trained here. Take a single instance. "Look at Edgar Tufts and his Lees-McRae Institute in the mountains of North Carolina. Starting thirteen years ago with nothing, and without incurring any debt, it now has two hundred acres, six buildings, eight Christian teachers, and has trained five hundred mountain girls to be the educated Christian mothers and teachers of the next generation." If time permitted similar facts might be adduced in regard to the work of J. P. Hall at Plumtree, N. C., and J. T. Wade at Nacoochee Valley in Georgia, and F. E. Clark at Grundy, Virginia, and many others.

"When we turn to the General Assembly's Home Mission work we find that for nearly four-fifths of the entire time that work has been led by Union men, and when a superintendent was needed for the great mission work transferred to the Assembly by Dr. Guerrant, a Union man was called to fill the important post. We find also that since the Assembly added the Evangelistic Department the two men she has appointed as her general evangelists have both been sons of Union. . . . . When we let our eyes range over the field to-day and note the work done in mill towns, in college towns, in city missions, in prominent pulpits that radiate mission zeal and put their strong arms under weak churches all about them, in evangelistic effort, Presbyterial, Synodical and pastoral—in all these and other departments we find Union men so numerous and conspicuous that we are not surprised to discover that the founder of our seminary began his ministry as a home missionary, and that the first young men's society ever organized in the South he organized in Richmond to push Home Missions."

For obvious reasons I have preferred to let our Secretary of Foreign Missions tell the story of the work of this society in the great field of Home Missions. Time forbade his making the story complete. He was careful to state that the facts he cited were only specimens. But, even so, it is a thrilling story. In Home Missions as in Foreign Missions the record of your society is unique.

To-night as we reviewed this inspiring history of a hundred years, as we recall with thankful hearts the large use God has

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made of this ancient organization in the extension of His kingdom at home and abroad, as we call to mind the consecrated men who have given it its honorable place and its large efficiency among the Christian forces of the world, let us remember that this history is "a summons as well as a legacy," let us emulate the zeal of those who have preceded us in its membership and who have wrought so mightily and so fruitfully for God, and let us endeavor to do in this day of larger opportunity an even greater work than theirs. "God be merciful unto us and bless us; and cause His face to shine upon us, that Thy way may be known upon earth; Thy saving health among all nations."

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"PRAYER AND PROGRESS."

By the Rev. Wm. E. Hill,
Pastor of the Presbyterian Church, Fayetteville, N. C.

Text: 2 Thessalonians 3:1—"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."

It is characteristic of one of the most consecrated and useful ministers of our Church that he always closes his letters with the words, "Pray for me." This man is unusually free from cant, and his request is not a mere matter of form. No man feels the need of the support of prayer as does the Christian preacher when he is thoroughly in earnest about his work, and appreciates the significance of the task.

Will you mark the connection: it is not a private interest that Paul has in view, when he asks a place in the prayers of the Thessalonians, but the interest of the work with which he has identified himself; "Pray for us that the Word of the Lord may run and be glorified." This is not a formality: Paul understands in all the fullness of its meaning that the progress of the gospel and the prayers of the Church are inseparably joined.

All things have their laws of advancement. Progress depends upon obedience to the things which condition it. One of the essential conditions of the progress of the gospel is prayer. It is to this relation between the extension of the Kingdom of God and prayer that I wish to direct your attention.

The Church of Jesus Christ is still the greatest institution in the world. It is neither dead nor dying. One of the best evidences that it is alive is the intense desire which many men feel, and what is even better, the efforts which they are making, to increase its efficiency and enlarge its usefulness. The sacrifice which they are willing to make to this end is almost marvellous. With all our complaint about the need of money for the prosecution of the work of the Church, there is no institution in the world for which men pour out their money with such lavish-

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ness as for the Christian Church. What ingenuity is displayed and what vast amount of thought is being given to the one question of devising better means and methods and programs for the extension of the gospel? In every wayside hamlet men meet together and say to one another, "Give us the benefit of what you have learned." In spite of all this there is a widespread feeling that the Church is not accomplishing what it should accomplish, and that our missionary propaganda, while bearing a rich fruit, is not yielding a satisfactory result, nor one commensurate with the effort expended. This is not mere impatience, nor is it an unhealthy desire for quick results, nor are we discouraged. We are dissatisfied with that divine dissatisfaction which is the first step toward better things.

We who are pastors are likely to think of this question first of all in its bearing upon our own Church, but it is very much the same everywhere, and whatever the answer to it may be, it is likely to be the same in every place and for the whole Church.

While we are searching so diligently for every possible means of increasing the efficiency of the Church, and the effectiveness of preaching, is it possible that we may be overlooking the most evidence answer to our request?

There are three great inward essentials of the religious life which may be indicated by a single word: by essentials I mean that if anyone of them be totally wanting, religion is so far impaired that it ceases to be Christian religion, whatever else it may be. They are Faith, Sympathy and Enthusiasm.

By Faith here I mean an active dependence upon God. No one who has any insight into the teachings of Jesus will deny the essential character of this. While we hear a good deal about a revolt against a religion of Faith as opposed to a religion of Sympathy, it is in reality not an abandonment of faith that is needed or desired, and a religion of sympathy in which faith might be neglected would prove as weak as a religion of faith without sympathy proves futile.

But sympathy also is a vital element of religion. By sympathy we mean that full appreciation of our fellows, that warm interest in them, and that feeling of responsibility toward them that will issue in a hearty pursuit of all that concerns their wel-

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fare. "One man and his god may make a heathen religion but it takes two men and God to make the Christian religion."

The third element of enthusiasm is as vital as either of the other two. This is a word under which we would express that love and loyalty and devotion of the heart to Jesus Christ which issues inevitably in a desire to set him first in the world and to bring all men under his rule. It would make Jesus Lord throughout the world.

These three inward qualities of religion have three characteristic forms of outward expression which correspond to them. They may of course find many other forms of expression, but these are respectively such natural forms of expression that we are almost disposed to say that the absence of any one of them would indicate an absence also of the inward quality to which it corresponds. Faith will find its expression in prayer: Sympathy will find its expression in active beneficence: Enthusiasm will find its expression in the propagation of the gospel.

Always throughout the history of the Church there seems to have been a tendency to emphasize one or the other of these elements of religion at the expense of another. It almost looks as though men might have felt that they were mutually antagonistic. It is an unconscious testimony to the essential character of all of them that the neglect of anyone of them invariably leads to a swing of the pendulum which usually carries through to the other extreme. The Apostolic age of the Church seems to have come nearer to a balance in this respect than has any other since that time. Especially does it stand apart in giving as large an emphasis to prayer as to either of the other two.

When we turn to the modern Church, we are confronted with a striking contrast. This is spoken of as the Age of Missions. It is characterized by an emphasis on the extension of the Kingdom of God which bids fair to rival that of the Apostolic age. Though its conduct follows its teaching somewhat tardily, neverthless the effort is constantly increasing, and the results are already very far-reaching. So, also, we are witnessing a startling conception of and emphasis upon the essential character of sympathy. Along beside the development of missionary enthusiasm there is another movement which promises to assume quite as

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large proportion, and to become quite as far-reaching in its effect. Sympathy is finding its expression in larger and better forms than ever before, for it expresses itself not only in what has heretofore been known as charity, but in the insistence upon social justice, the right of all men, the application of the cure of evil at its sources, and it seeks to eliminate all oppression and to relieve all forms of social and physical need. Every modern pulpit is thundering this message. Indeed modern democracy may even be viewed as the inevitable outworking of the spirit of Jesus Christ, which in this particular has been held in check through the centuries, but is now coming into its own. But if we are to trust the evidences, running almost parallel with these advances, there is a decline of that dependence upon God which expresses itself in prayer. "The modern Church is called a missionary Church, and is increasingly being called a humanitarian Church, but it can scarcely be called a praying Church."

It is most probably because of this fact that the results are disheartening, for these things are inter-dependent, and the absence of one seems to re-act all the way through, and impair the efficiency of the others, so that not one of them ever comes to its highest, or produces its best results, or even long endures, without the presence of the other. Particularly is this inter-dependence seen in the relation of prayer and the extension of the Kingdom of God.

Again, we turn to that early Church for our corroboration. Do you think that it was any mere co-incidence that the enthusiasm of the Church expressing itself in preaching and missionary effort, was most successful in just that time in which the faith of the Church expressing itself in prayer, was most active: in other words, that the gospel of Christ spread most rapidly, and had greatest power with the people at just that time when the Church prayed most. Missionary endeavor was made effective through prayer. The most cursory examination of the life of the Church in its broadest aspect leads us to the same conclusion. A recent writer, with keen insight, declares that all the great epochs of religion have moved within one circle. Within that circle there may have been many concentric circles, but the uniform center of the whole has been prayer, and that no seal

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of permanence has ever been marked upon any movement which has not sooner or later evinced the spirit of prayer. It is certainly true that all epochs of great preaching have had their rise in great praying. The bearing of prayer upon revivals of religion is such a familiar story that it needs no repetition. In answer to all those who complain that they cannot see how the preaching of some of our modern evangelists produces such marvelous results, I have this to say: "Granting that all your criticisms are well founded, any sermon that has in it the element of Christian sincerity, and is backed by the earnest prayers of thousands of people gathered for weeks in prayer meetings with no other object before them but this, is bound to produce results."

But even more impressive is the consideration of the facts with reference to all preaching. The marvel of it is always the result produced by apparently inadequate means. One of the professors of this institution, in my own seminary days, used to remark that the strongest evidence of the divine preservation of the Church is the preaching which it has been able to survive for nineteen centuries. To my mind the more remarkable thing is that the Church has not only survived in spite of it, but has actually prospered on it. It has been effective to the salvation of souls and the transforming of lives. About the commonest remark that is made with reference to successful preaching is, "I do not see what there is in it to produce the results."

An old and eccentric Methodist minister of my acquaintance, after sitting in torture beneath the preaching of one of his brethren, on being asked at the close to come forward and assist, looked up to see the people seeking the mourners bench, and said, "Well, Lord, if you can stand for this man's preaching, I guess I'll have to."

Preaching, to be effective, must have something other than itself behind it. God help us if we are to depend simply and solely on pulpit performances for the conviction and conversion of sinners. It is the power of God, secured through prayer, which makes the word effective. If you can find any other explanation, you will have solved the difficulty which has puzzled many minds. A famous opponent of Christianity was wont to say that he could answer every philosphical argument that

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he had ever heard in defense of Christianity, but that he could not explain a depraved character transformed by the preaching of the gospel. But the more remarkable thing to my mind is the kind of preaching by which this result is often wrought.

Of those who preach, not many are men of brilliant gifts, and say what you please, attractive and convincing public speech is partly a matter of gift. It is commonly complained that most preaching is distinctly mediocre, and much of it worse, and that the majority of preachers are men of very ordinary ability. Of course they are. Genius is rare in all the walks of life. So are the majority of lawyers distinctly mediocre, and so are the majority of physicians—ordinary. Every lawyer cannot be a Webster; every doctor be a Holt; every merchant be a Marshall Field. If, therefore, these preachers are to accomplish large results with men, they must have behind them something more than the gifts with which nature has endowed them. It is not the most brilliant platform orator who, when the roll is called up yonder, will have most stars in his crown. Speaking of gifts which turn the trick elsewhere do not turn men to God: brilliant language, which sweeps men elsewhere, does not sweep them into the Kingdom of God; pleasing the ears of men and even convincing the minds of men is a far different matter from changing the hearts of men.

The problem of preaching is a problem of results: its greatest secret is not in preparation or in delivery, important as these are. A teacher of elocution who was taken to hear a great preacher, and asked about his elocution, replied, "Elocution—that man does not need elocution. He has the Holy Ghost." The thing that concerns us is getting the truth into the hearts of men, as well as into their heads. The problem is not to say it, to say it attractively, to say it convincingly. Here is the difference between a Holy Ghost minister and that happy-go-lucky thing that preaches a sermon and goes home to eat his Sunday dinner and take a nap. Here is the difference between the effective, mediocre preaching of the mediocre man, and that of the man of large gifts, whose preaching yet leaves men cold. There is nothing that preachers need so much to lay to heart as that preaching is not an end in itself, but a means to an end. That

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end is never reached, save by the sermon that is backed by the power of the Holy Ghost, and the baptism of the Holy Ghost is wrought by his own prayers and those of his people.

It is unthinkable that the preaching of the gospel and the effect of it should be left by the Almighty God in the hands of a few men who are called and set apart to do it, and no part of it given to the great multitude of the Church, not only in every church, but in the work of the whole Church. Every individual Christian is called to have part in every sermon that is preached and every effort that is put forth and to contribute to its effectiveness. It is done through the power of prayer. The labors of the missionary are not the labors of the missionary alone, but of the whole Church, and the failure of any Christian enterprise is not the failure of those who have been set to its active performance but the failure of the whole Church. Though this sounds so commonplace, yet when a pastor of a substantial church recently brought these facts before his congregation, with all the earnestness of his soul, the people rose up to say, "We have never heard it on this wise."

There is no place where this truth becomes so impressive as in the study of the life of the Apostolic Church. There are many who protest against the effort to duplicate its life or even to accept it as a model. What is there, they ask, in common between Syria of two thousand years ago and this steam-heated, electric lighted and complex Church of to-day? But undoubtedly there were marks of power upon the Church then which are distinctly absent now. The place to search for the source of power is where the power has been displayed. They were very close to the foundation. The house had not yet become so ramified that one could not find the power-room. Its life was simple, its theology had not yet been elaborated; the elements of its life were few and well marked.

Probably the secret of Christian power is the same in every place and every time. It is one God whom we serve, one religion that belongs to us all, and one faith that we profess. The essential sources of its strength can scarcely be one thing in one generation and another thing in another generation. There are essentials and there are helpful adjuncts. The real sources of

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power never change; it is only the application of it that changes. It is not hard to strip the early Church, while in the case of the modern Church we are in somewhat the position of a physician who told the speaker, not long ago, that after giving a patient every known remedy for the disease with which he was suffering, he found himself unable to decide which remedy had wrought the cure.

When the question of increased efficiency is raised among us, the first answer and often the only one that rises to our lips is Money. The engine is fed with dollars; they are the fuel that we burn. "Let us spend more money and get larger returns. Increase the investment and pay larger dividends." We have learned that lesson from modern business. Money makes everything else go, why not the Church? It is true that the modern Church cannot be run without money, but if money alone were the whole secret of power, then this modern Church should show results before which the best achievements of the early Church would grow pale. When brought to the test of the life of this early Church, money therefore does not seem to be the ultimate secret of power. It had little money and little is said of it. Experience seems to bear this out, for an increase of expenditure does not always produce an increase of results.

If money does not solve our difficulties, we are likely to suppose that the thing which is needed is a better organization. We have learned this also from the business of our day, the secret of the achievement of which is due in large part to organization. Why then should it not be so in the Church? Again let us be frank. Organization has been a great help in the Church, but if organization in itself is a source of power, then the modern Church should throw the ancient Church into the shadow. One of our disappointments here also is that the increase of organization, while it marvelously increases the work of the Church, does not bring a proportionate increase in the power of the Church, or the effectiveness of its work.

If money and organization fail, our next resource is found in method. Method is the latest resort. Every publication is full of it. Every town has its school of Christian method, and method is the theme of every conference. We are doomed to

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disappointment. "O, early Church, whence is thy power?" The early Church answers, "Method was not a subject of the councils of Jerusalem."

In our diligent search, we have alighted upon the resort of a better equipped ministry. Our seminaries are widening their curricula until we wonder how it will be possible to find a place in the course for another branch. No one would protest. It is worth while; we need the best equipped ministry. But if this be the real secret of power, we should show something better than the early Church knew. I would not set up the sermon of Peter at Pentecost as a model of homiletics.

As the source of power is not to be found in any of them, so it is not to be found in the combination of all of them. It seems to be supposed that if only we can continue to add to our devices, some day the day of power will dawn.

"O, early Church, whence was thy power?" The early Church answers: "We did not rely, first of all, upon money. We did not rely upon organization; we did not rely upon method; we did not rely upon an equipped ministry. We relied upon God; God was the source of our strength." The dominant note of its life was the one often most distinctly absent in ours. Doctor Jowett says that if the Apostle Paul should enter a modern church he would ask, as he asked at Ephesus, "Did ye receive the Holy Ghost when ye were baptized?" Let us hold on to what we have, but will we abandon our trust in expedients and give God a chance?

It takes a great extremity to drive the Church back to a dependence upon God. This was so even in the days of that early Church. The Master went away and left them with nothing. They had no money, no organization, and it would have been practically an impossibility to secure it. They had no method, for they were novices. They had no friends, for they were outcasts. There were among them no men of great intellectual power or proven gifts, for they came from the ranks of the humble. In their dilemma, they fell back on God. They looked to the *Almighty*, because they had nowhere else to look.

The same thing is true with many a missionary of to-day, and t is doubtless the explanation of most of our missionary triumphs.

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Is it true that these have largely occurred not where mission forces were strongest, or mission equipment largest? Alone in a foreign land, the missionary finds himself with nothing else to depend on; so he comes back to his only real dependence, which is God. "All infant churches are Holy Ghost churches; they are obliged to be."

A preacher of the day says that the reason why the modern Church works so few miracles and wins so few great victories is that she seldom reaches that extremity which is God's opportunity. She is always able to think of one more expedient before she falls back on God. If fire does not fall from heaven, somebody always has a match.

It would be foolish to discount the value of any of the assets of the Church. We would be the last to advocate the curtailing of any effort to increase the income of the Church or improve its methods, but there is certainly a critical need for an additional emphasis, in our missionary endeavors and in all the work of the Church, upon the fact of our dependence on God and the power of prayer. We compute with care just how many dollars it will take to carry on our enterprises and provide for necessary enlargements, just how much it takes to win a soul at home or abroad, just how many converts a worker will win. The Church is exhorted to furnish the money and the men. The end in view then is to get enough dollars to win all souls and enough men to cover all the field. Often this seems to be the limit of our thinking. Can we do it? Is there any hope of compassing the task on this method? Do you believe that there are enough dollars in the Christian Church to win the world for Christ? Suppose that the Church gave to the last cent of its ability and sent out the last possible man, would that solve the problem? Would it break down heathenism abroad and wickedness at home? Look around you at the effects of the preaching of the gospel about your own doors, where both dollars and men are ten times as plentiful as they are in the mission territory, more plentiful perhaps than we can ever hope to make them on the borders. Has it occurred to us that there may be something that can be added to both dollars and men which might increase their efficiency tenfold?

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Probably the Church is getting what might be called a fair return on its investment when judged by common standards, what the business man would call a reasonable interest on a safe security. That seems to be about all that is expected. It seldom occurs to us to look for more. There is seldom anything unusual or astonishing in the results or returns. Our only thought therefore is to increase the investment. Jesus Christ did not expect, design or contemplate that the world should be won that way. The Church must work miracles; it was intended to work miracles of redemption. Its work cannot be done with dollars and cents alone or by human effort unseconded, but to men and money must be added the power of God. I do not mean merely that the Church should be called to prayer. That is the wrong way to put it. I cannot conceive that if the entire Church could be persuaded to attend a prayer meeting that would necessarily accomplish anything. What a perfunctory sort of thing the average prayer meeting for missions is! I do mean that we must be brought to realize that we are dependent on God. That is the very essence of prayer and the only thing that prompts a prayer that is worth while. I ask you whether the estimate of comparative values in the Church does not often run about thus: "If you cannot give, then pray; it may help."

There is many a church, especially among those composed of people of small means which has almost reached the limit of its power to give, and it is nothing short of disheartening to these people to hammer them any longer about self-sacrifice. If this is not true of churches, it is certainly true of many individuals. Moreover we are now facing a period of high cost and increased taxes. What shall we do and where shall we look? Is there no other way of increasing the effectiveness of missionary effort save that of increasing the expenditures? Taught to believe that the only possible thing is to get more money to get more men to get more money, in endless succession, the people of God will find their ardor dampened and their hope departing. While their interest runs at fever heat, their hearts will break because they can do no more.

Recently, according to the *Christian Observer*, the Bishop of

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Edinburgh spoke to the people of England some words, which it says the people of America need to take to heart. The Church of God needs to take them to heart, and I dare to paraphrase them in their bearing upon the present theme: "It may be that the Church of God still remains to be shaken out of the stupor of self-satisfaction. And it is only when we can look out on the future with humbler eyes and with prayer—Church-wide prayer—on our lips, that we can begin to count the days till the end of the struggle. Out of the four hundred millions of possible praying people are there five millions; is there one million; are there a hundred thousand; are there ten thousand who really believe in the power of prayer? Why is it that in other things we are so strong and in this we are so weak? Is it not that there is no tradition of prayer among us? A certain contempt has been felt for the prayer meeting, and a certain ridicule has attached to the man of prayer. It may be that the unexpected hindrances we found in Japan and the unforeseen set-back we found in Mexico were designed to awaken the spirit of dependence on God."

A few years ago Dr. Josiah Strong wrote his little book called "The Next Great Awakening." That there has been an awakening along the lines indicated by Dr. Strong is certainly true. But the Church still waits for the greatest of all awakenings, the awakening to a thorough appreciation of her dependence on God. Already we see the faint streaks in the east which herald the dawn. God speed the coming day.

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*THE POWER OF THE GOSPEL.

By the Rev. Prof. Charles R. Erdman, D. D.,
Of Princeton Theological Seminary.

Text: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, but the righteous shall live by faith."—Rom. 1:16-17. (R. V.)

It is a great privilege to have any part in a centennial celebration of such rare and radiant interest; and, in view of the impress made upon the student body of Union Seminary by the Society, the anniversary of which we are celebrating, and, in view of the moulding influence on the life of the Church made by the graduates of this institution during the century which is past, it is a distinguishing honor to be allowed to express, in the name of a sister seminary, most cordial congratulations upon the achievement of the years which are past and best wishes for the years which are to come.

As the purpose of this society concerns missionary enterprise, and as we are centering our thoughts at this time upon the great work of world-wide evangelization, it may be profitable for us to consider the passage which embodies the substance of the chief letter of the world's greatest missionary, the passage which Paul introduces by the ringing affirmation: "*I am not ashamed of the gospel.*" Surely no one is who knows the gospel, or has felt its saving power; least of all would Paul be suspected of such fear, timidity or shame. He gloried in the gospel, it was his boast and joy, and it might seem that he is speaking with studied reserve, desiring to emphasize the opposite of his negative statement, and more emphatically to declare his pride and confidence in the message of the cross. However, we must remember that Paul is now, in thought and in anticipation, facing Rome; already he has suffered the loss of all things for the sake of the gospel; he has endured contempt and ignominy and hardship

*Outline of the sermon delivered on Sunday Evening, January 13, 1918.

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and pain; and now he has in mind the possibility of preaching this gospel at the very heart and centre of heathenism; he is thinking of the imperial city with its pomp and power, its false faiths and philosophies, its human wisdom and its ignorance of God. It is in such a situation that he is heard to declare: "I am not ashamed of the gospel."

Such confidence we all have felt; and such has been the conviction of those students whose work we are celebrating; and yet are we not now facing conditions which force upon us a new appraisal of the gospel, a new determination of its essential or relative value?

There are many who tell us that the gospel has been discredited by the fact that the nations which were most completely evangelized and were leading in the evangelization of the world are the very nations which are most tragically involved in deadly hatred and cruel slaughter. As Arnold Bennett has written: "The war has finally demonstrated the authenticity of an event which, in importance, far transcends the war itself, namely, the fall of the Christian religion."

Or, if there is still faith in the power of the gospel, shall we not heed those who are saying that in this time of supreme national need we should suspend, for the time, our efforts at world-wide evangelization? Is not war our present sole business, our exclusive duty? Shall we not, as Donald Hankey suggests, so "mobolize the church" that all our theological students and ministers shall enlist as soldiers? Shall we not make it evident to all that our present interest centres on the battle-field, not on the mission field? Shall we not secure, by force of arms, those blessings for the world which the gospel has been unable to give? These are searching and difficult questions; yet this centennial anniversary is sounding forth a reply which, whatever its several notes may involve, re-echoes the great affirmation of the apostle: "*I am not ashamed of the gospel.*"

It is not difficult to conjecture some reasons for your answer. The very standards by which war is condemned are gospel standards; the very principles for which we feel compelled to fight are gospel principles. The forces and agencies which are making for conservation and for reconstruction are inspired by

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the gospel message. In vast stretches of ravished and desolated lands, among millions of helpless sufferers, the representatives of the foreign missionary societies have been and are the sole agents for the administration of relief.

What, however, is the reason assigned by Paul for his continued confidence in the gospel? "For it is the power of God unto salvation to every one that believeth." It is a "*power*," not an indulgence, an ornament or a luxury; it can do something. "It is the power of God," it can do anything. It is "the power of God unto salvation," it can do everything. It is "the power of God unto salvation to every one that believeth," it can do everything for every believer. There exist in every human heart certain elemental desires and conscious needs, which only the gospel can supply. For instance, there is the longing to have peace with God, or with "the gods," or with the "spirits" which are supposed to surround us and to control us. Then there is the conscious lack of moral power, and the desire to do the right, united with the sense of continual failure and hopeless weakness. There is further the yearning for immortality and for a paradise regained. It is in the province of the gospel to satisfy all these needs, and to secure for men salvation from the guilt and the power and the eternal consequences of sin.

How is this salvation secured? Why does the gospel have this saving power? "For therein is revealed a righteousness of God from faith to faith." What is meant by this "righteousness of God?" Not the justice of God, nor His holiness, nor His love; but rather a righteousness which He requires and Himself supplies to the believer through Jesus Christ His Son. The life which begins at the cross, issues in an experience of holiness and is consummated in a blessed immortality.

Men are longing to-day for such a salvation; the desire is not always clearly defined, the cry is not articulate; but never in the history of the world has there been greater need for the message which the gospel brings. It is the message which is strengthening multitudes of men to face the stern duty of the hour. An incident was recently reported from France which illustrates this familiar thought. Two thousand men had paraded at one of the great base camps previous to going "up the line." The

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inspection was complete, and in a few minutes the order, "Quick march," to the railway station would be given. Just at that moment while all stood at "attention," fully equipped, a voice began to sing:

> "Jesus, the very thought of thee
> With sweetness fills my breast."

Like a wave of melody the song passed from rank to rank, until every man seemed to be singing. They had learned to sing the hymn in the Association "hut," and now it was their song of cheer as they faced the hour of trial and death.

Nor is it only on the field of battle and in the military camps that the gospel message is needed. Quite as much is its inspiration required to give patience and support to the countless hearts in saddened homes, to support women and men in the sacrifices and struggles of these unprecedented days.

Nor is the need less acute than before in lands which are still unevangelized. There the moral peril is greater, the burden of sin no less conscious, the dread of death as great. It is glorious to enlist as a soldier under the national flag, but even greater is the privilege of bearing the banner of the cross to the centres of heathen darkness, to the strongholds of heathen power.

The following letter was written by a gallant soldier of Kitchener's Army, just a month before he died: "Lying here in the hospital helpless from shrapnel wounds which refuse to heal, and just waiting, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random for want of something better to do one night, I was struck by the words of John 17:3: 'And this is life

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eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

'I've found a Friend, oh, such a Friend,
He loved me e're I knew him;
He drew me with the cords of love
And thus he bound me to him,
And round my heart still closely twine
Those ties which none can sever,
For I am his and he is mine
For ever and for ever.'

I realize now that this Friend cares for every savage of our race, even as he cares for me, and why should he not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of kings. That will never be my part. I do not complain. I am not worthy the high honor involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what of that? We can carry nothing out

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whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

In all lands, on the battle fields, in the camps, in the homes, the gospel must be proclaimed with new power and devotion. The cross of Christ is the one hope of the world. In his book entitled "The Cross at the Front," Thomas Tiplady has a charming chapter entitled "The Untouched Cross," in which he describes the ruined church, amidst the desolation of which there stood, against the broken wall, a large wooden cross bearing a life-sized figure of the Saviour. All else was a picture of destruction and death, but the cross had escaped in the rain of shot and shell and stood as a symbol of eternal hope. So over the scene of universal carnage and despair, even amid the smoke of battle we can now discern the majestic figure, not of a dead but of a living Christ. He is the hope of the world. Let us go forth to proclaim his gospel in all the world, until the bells of a new year shall

"Ring out the thousand years of war
Ring in the thousand years of peace
Ring in the Christ that is to be."

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THE SUPREME ELEMENT OF THE MINISTER'S MESSAGE.

By the Rev. Egbert W. Smith, D. D.
Executive Secretary of Foreign Missions, Nashville, Tenn.

I esteem it a privilege to have a part in celebrating the completion by a men's missionary society of a hundred years of continuous existence, an event, so far as I know, without parallel on this hemisphere. It gives me sincere pleasure also to extend my congratulations upon the splendid prosperity and fruitfulness of this institution, to its faculty, its governing board, and especially its gifted and beloved President, whose first year as a professor was my first year as a student. We were fresh-men together. But I esteem it a yet greater privilege to be permitted to address a few words of elder-brotherly counsel to these young men who are looking forward humbly, yet I trust eagerly, to the ministerial office.

The importance and power of that office have been growing upon me with every year of my ministry. The helplessness of the average congregation, its almost childlike dependence for guidance and inspiration upon its minister, is pathetic. In church life, in national life, in all matters of moment and magnitude, people need strong and intelligent leadership. They long for it. As a rule they are eager to follow it.

How often have I had a pastor explain to me the peculiar circumstances that made it unreasonable to expect his church to do anything worth-while for missions. And how often have I observed that a change of pastors would be followed by a splendid development of missionary spirit, just as if those prohibitive circumstances had been nonexistent. The old Romans were the master-fighters of the world. They had a proverb which sums up the results of their observation: "Better is an army of stags led by a lion than an army of lions led by a stag."

This teaching of experience is confirmed by scripture. It is

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not a mere human opinion, it is the judgment of God Himself, that the prime responsibility for success or failure is on the minister. A few months ago in preparing a sermon on Stewardship, I came upon a fact which I had never properly appreciated and which I wish to pass on to you. I knew very well that covetousness, or the greed of gain, was the prevailing sin of the Old Testament church, as it certainly is of the modern church. But I had never before observed how uniformly and impressively, nay, how startingly, God laid the responsibility for this sin's prevalence upon the spiritual leaders of the people.

In Jeremiah we read, "For from the least of them even unto the greatest of them every one is given to covetousness." And where lies the blame? In the very next sentence God points us to prophet and to priest, both of whom, He declares, "deal falsely. They heal the hurt of my people slightly, saying, Peace, peace; when there is no peace."

In Isaiah we have a terrific catalogue of the people's sins. The prophet compares these sins to ravenous beasts coming up out of field and forest and devouring God's flock. And where does he place the blame? "His watchmen are blind; they are all without knowledge; they are all dumb dogs; they cannot bark; they are shepherds that cannot understand."

In Ezekiel God gives His prophet a vivid picture of a decorous and highly respectable congregation. "They come unto thee as the people cometh; and they sit before thee as my people; and they hear thy words, but do them not. With their mouth they show much love, but their heart goeth after their gain." And what next? "The word of Jehovah came unto me saying, Son of man, prophesy against the shepherds of Israel. Say unto them, As I live, saith the Lord Jehovah, forasmuch as my sheep became a prey to all the beasts of the field, therefore, thus saith the Lord Jehovah, Behold I am against the shepherds, and I will require my sheep at their hand."

It is easy to explain away our failures. It is easy to show that we have done everything possible for the flock. The ten spies of Israel took no blame to themselves. They found the way into the Promised Land blocked. The enemy soldiers were sons of Anak. The enemy cities were walled up to heaven.

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The circumstances were beyond their control. Excuse-making is the easiest business under heaven. It was the first business started by man after the fall. It has been his biggest industry ever since. But let it never blind us to this most solemn truth, that to every under-shepherd God is saying, "I will require my sheep at thy hand."

That is the first fact, that the supreme responsibility is on the minister. And now a second fact, the supreme element of the minister's responsibility is his message.

What makes the prophet is not ordination, or holiness, or zeal, or learning, or all these combined. What makes the prophet is his authentic sense of a message, his commission to be God's mouthpiece to men.

Therefore the world will never outgrow the need of him. With the widening triumph of the Prince of Peace the soldier may one day lose his job, and even the lawyer find his profession precarious. Of the saloon-keeper's business the end is already in sight. Many occupations will no doubt sink forever below the horizon as the tribes of men pursue their solemn march through the centuries. But as long as man has a conscience that needs cleansing, a will that needs renewing, an imagination that paints the misty walls of this prison-house with awful shapes that terrify and faint hopes that mock, a heart that hungers for love, and a reason that pines for light; as long as man's mortal environment is this fateful triangle of sin and suffering and death, his deepest need and longing will be for some authentic word of God to his soul. Therefore our Lord said that man's real life is "by every word that proceedeth out of the mouth of God." Therefore also will remain, central and commanding in human life, the prophetic office, for through that office is mediated the message of God to men.

We have seen that on the minister is the supreme responsibility, that the supreme element of that responsibility is his message; consider now that the supreme element of that message is his conception of God.

You recall how the great prophets of the Old Testament on the threshold of their office were given, in some form, a vision or revelation of God. So it was with Paul. "It pleased God to

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reveal his Son in me that I might preach him." And not preaching only, but all Christian doctrine, Christian ethics, Christian experience, are determined by our conception of God. Our idea of God is the stamp. Press it down on the intellect, and the result is theology; on the conscience, and the result is duty; on the feelings and will, and the result is spiritual experience. The one regnant thing in a man's religion is his conception of God. I do not mean his lip conception. I mean what in his inmost soul he understands God to be. An error there means just that much darkness in the mind, that much sin, weakness, suffering, failure, in the life.

It is not surprising, therefore, that the first great controversies in the development of Christian truth concerned the nature of God. At once you think of the little dwarf of Alexandria with his squat figure and his straw-colored hair. But important as it is to know what Athanasius stood for in the fourth century, it is vastly more essential to know what Christ and Paul stood for in the first century, with the very same end in view, to establish a right conception of God. In homiletic and spiritual value the study of the Arian controversy is as dust and ashes compared to the study of the Pharisaic and the Judaistic controversies which together fill so large a portion of the New Testament. The one concerned the constitution of the Godhead, the other two concern the character of God. The one is in large degree ancient history, the other two are just as vital and burning questions to-day as when Christ and Paul faced murderous audiences in defense of the truth.

In the Pharisaic controversy Christ is showing that God is not a class God, that He loves the outcast as well as the high caste, the bad as well as the good, the unchurched as well as the enchurched. In the Judiastic controvery Christ and Paul are showing that God is not a tribal God, that He loves not one race, but all races, that He is the great Saviour-God of all the families of men.

In this wonderful moving-picture of scripture I see two men sulking. One is the elder brother in the parable. The other is Jonah. They are united by the bond of a common grouch and a tragic misconception. One is sulking outside of a house,

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the other outside of a city. The one sulks because the father is showing love to a prodigal, the other because the great Father is showing love to foreigners. The one thinks of God as loving the good only. The other thinks of God as loving one nation only. The most distinctive thing about God, the greatness of His heart, both are ignorant of. Yet both are specialists in religion, and one is a prophet.

Do you call this ancient history? I tell you nay. In these two scripture figures you find the explanation of the two most faith-staggering spectacles presented by our modern Christianity.

The first is seen in every big city in Christendom. You will recall that Christ's disciples are to be the salt of human society, and that salt to do its work must come in contact with what it is to purify and save. Yet in every large city you will find the salt of the community gathered into a number of self-respecting piles called congregations, expensively housed, preached to, and sung to; while across a gulf, if not impassable, certainly unpassed except by a few individuals here and there, lie the city's masses, in their sin and vice and poverty and misery, upon whom the influence of the churches is well-nigh imperceptible. And the explanation is that, to an extent undreamed of, the God who is adored in the pews and preached in the pulpits is a Pharisee God. I wish I could pause on this subject to expand and illustrate, but I leave it to your own earnest study.

The other spectacle is this. Although the Son of God commanded his disciples to go into all the world, to make disciples of all the nations, to preach the gospel to every creature; although he organized his Church for the express purpose of this world-wide propagation; yet nineteen centuries later we find ninety-seven per cent. of all Christian ministers and churches crowded into a few favored countries while the majority of the human race are left in spiritual darkness. And the explanation is that all over these favored lands, to an extent undreamed of, the God who is adored in the pews and preached in the pulpits is a provincial God.

This defect in the conception of God it is supremely difficult to correct.

The tribal instinct, the tribal point of view, the tribal limita-

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tion of sympathy and outlook, is so bred in the bone that for the most part we are utterly unconscious of its dominance or even its presence. A few weeks ago Mr. Morganthau, our Ex-Ambassador to Turkey, made this statement: "There are less than one hundred men in America who are capable of thinking internationally."

But the minister must be capable of doing this. He must have an international conception of God, not in his head only, but permeating every fibre of his heart. Otherwise his message is maimed, his stream is tainted at its source, and his ministry, in vital respects, misrepresents God and misleads men. Without an adequate sense of God's Fatherhood there can be no adequate feeling of human brotherhood. When we realize with our hearts that God is the loving Father of all men everywhere, that He sent His Son to be the Saviour of them all, then only we begin to love man as man, regardless of whether he is bad or good, rich or poor, brown or white, near or far.

It is no accident that John G. Paton, the apostle of the New Hebrides, was first the apostle of the slums of Glasgow; that Mary Slessor, the saviour of the savages of Calabar, began her work among the toughs of Dundee. The missionary spirit is simply the spirit of universal brotherhood, reaching out to save wherever lost men are to be found. As the converted prize-fighter, in John Masefield's poem, cries out,

> "I thought that Christ had given me birth
> To brother all the souls of earth."

When the Assembly met in my church in Louisville in 1911, among the commissioners came an old college classmate whom I had not seen since we graduated. I took him to a cafe in the city where he and I could dine together, just we two, and talk over old college friends and experiences. But to my amazement I found he did not care to talk about these things. The one thing he wanted to talk about was the Kingdom of Jesus Christ. I could not but exclaim, "What has happened to you?" "Yes," he said, "something has happened to me. You remember the Birmingham Foreign Mission Convention of 1909? My pastor compelled me to attend, and there for the first time in my life

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I caught the world vision. I saw with my heart that Christ had died for all men just the same as for me." This man was not a lawyer or public speaker. He was a plain business man. "From Birmingham," he said, "I went back home and stumped my county for Christ. And I have done more work for Christ since that Convention than in all the rest of my life put together." A year or so later he wrote me with joy that one of his daughters had volunteered for the foreign field.

Such transformations I have often seen. Give a man the world vision, let him see with his heart, as Faber says,

> "What God is like,"

and the instant response is a longing

> "To brother all the souls of earth."

That is why Christ and Paul deliberately risked their lives to displace this tribal conception of God with the true conception. They knew it had to be done if the people were ever to be spiritually developed.

I see Christ in the pulpit at Nazareth. He opens at Isaiah. He chooses a text that contains the missionary message without advertising it, a plan we do well to follow. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The first part of his sermon is the announcement of the present fulfilment of this scripture with no doubt an amplification of the blessings mentioned in the text. His hearers wonder at the gracious words that proceed out of his mouth. The second part of his sermon is the proof that these blessings are not for Jews only, but that God's love overleaps national boundaries and embraces the outside nations. "I tell you of a truth," he declares, "many widows were in Israel in the days of Elijah when the heaven was shut up three years and six months, when great famine was throughout all the land, but unto none of them was Elijah sent. God sent him unto a foreigner, a widow of Sarepta in the land of Sidon. And many lepers were in Israel in the time of Elisha the prophet, and none

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of them was cleansed. But the leper that God healed was a man of another land and race, Naaman the Syrian."

And how do they like seeing their own national God pulled down from the throne and his place taken by a missionary God who goes on errands of love to outside nations? They are filled with wrath. They seize him. They rush him out of the city up to the brow of the cliff on which the town is built, intending to cast him down headlong.

If any man ever knew the tribal spirit, how narrow and stubborn it is, Paul knew it. Does he adapt himself to it? Does he preach a little God to please men's little hearts? I see him at Jerusalem. His pulpit is the castle stairs. His audience is the mob from which he has just been rescued. He addresses them in their sacred Hebrew tongue. Silence falls. As his sermon progresses he holds them in the hollow of his hand. Their fixed attention you and I would not have broken by introducing an unpopular theme, would we? But that fixed attention Paul looks upon as his God-given opportunity for introducing it. As they hang upon his lips, suddenly, like a thunderbolt smiting their rock-bound prejudice, comes the tremendous declaration that by the command of God Himself Paul is going far away as a missionary to preach their Messiah-Saviour to foreign nations. At that the storm breaks. "Away with such a fellow from the earth, for it is not fit that he should live." But Paul had shot his bolt. He had borne his witness to the world-love and world-purpose of his Lord. And that Lord himself stands by him in the night and says, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so thou must bear witness also at Rome."

"As thou hast testified of me in Jerusalem." Paul had testified of him as a world-Saviour; he had testified of his purpose of love to those other nations; he had testified thus at the risk of popularity and life itself; and so, my friends, must you and I bear witness, if we would follow in the steps of Paul and Paul's Master.

That is the supreme element of our message, God, not a class God, not a tribal God, but God who "so loved the WORLD that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

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That is what you are to preach. Where you are to preach, in what land you are to deliver your message, I do not know. But this I know, that when you are willing to preach Christ anywhere, the way will be made clear. When the eye is lifted up to his face, and the life is laid down at his feet, light shines on the path. "He that followeth me," not self, not personal ease, not future place or fame, "He that followeth me, shall not walk in darkness, but shall have the light of life."

"Laid on Thy altar, O my Lord Divine,
Accept this gift to-day, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
But Thou alone, O Lord, canst understand,
How, when I yield Thee this—I yield my all.

"Take it, O Father, ere my courage fail,
And merge it so in Thine own will that even
If, in some desperate hour, my cries prevail
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace Divine,
I may not know, or feel it as my own,
But gaining back my will may find it Thine."

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CHRISTIANIZING CHRISTENDOM.

By the Rev. S. L. Morris, D. D.,
Executive Secretary of Home Missions, Atlanta, Ga.

A century fills a large section of time in the life of an individual or of an institution; but a century is an insignificant fraction in the history of Presbyterianism. Looking backward one hundred years, this Society of Missionary Inquiry is an infant in the arms of American Presbyterianism; and going backward one hundred years beyond that, American Presbyterianism is itself a babe—the offspring of European Presbyterianism; but even at that time Presbyterianism itself was venerable with age, reaching backward through the centuries beyond the times of Christ and the Apostles. It is older than Grecian philosophy; it saw the rise of the Roman Empire seven hundred and fifty years before Christ; it antedates Egyptian civilization; it reaches backward to the times of the Patriarchs, having its origin in the twilight of history.

The object of this assemblage is the celebration of the centennial of this missionary society; and I congratulate you upon attaining the venerable age of one hundred years, yet still in the strength and vigor of manhood. I congratulate you on the record of noble achievements as outlined by Dr. W. W. Moore in the opening address. I congratulate you on having lived in the most important century in the history of the world, for the life of your Society parallels the world's greatest achievements.

One hundred years ago Eli Whitney was just giving to the world his first rude cotton gin; now, as a result, myriads of mills have sprung up along the banks of our streams and in our villages and towns, with their marvelous machinery throbbing and pulsating as if instinct with life.

One hundred years ago Benjamin Franklin had but recently discovered electricity. It was not until the first quarter of the nineteenth century had passed that Michael Faraday gave the

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world some hint as to the uses of electricity as a motor power, etc. The century was half gone before Morse made it convey the world's messages with lightning speed. Only during the last quarter of the past century came the greatest triumphs of science in telephones, phonographs, vitascopes, etc. Now electricity lights our cities, delivers our messages, and turns the machinery of the world.

One hundred years ago the United States was an infant itself among the nations of the earth, containing only about five millions of people—about twice the present population of Virginia. Now it stands at the forefront of the nations of the earth, having over one hundred million population, with an international influence reaching around the globe, able to dictate peace terms in the present European conflict, and leading the nations in an altruistic mission in behalf of humanity.

However great the world's achievements during the one hundred years past in material development, in scientific progress, and in statecraft, these are not by far its greatest triumphs. Missions are the grandest characteristic of the progress of the past century—sometimes characterized as "the miracle of missions." During this same period the Presbyterian Church in America has grown from an insignificant body of 500 ministers, 700 churches, and 25,000 communicants to an aggregate strength of 12 denominations, 16,000 ministers, 19,000 churches, and 2,500,000 communicants, with their representatives preaching the gospel among practically all the nations of the globe.

Some years ago I stood on the summit of the great Pyramid in Egypt. Looking eastward, the valley of the Nile clothed in luxuriant verdure lay spread out like a carpet of bewitching color, reminding me of the poet's vision of the heavenly Canaan:

> "Sweet fields beyond the swelling tide,
> Stand dressed in living green."

In the midst of this enchanting landscape the city of Cairo stood out in clear-cut outlines of minaret, mosque and mansion, startlingly distinct, in that marvelously dry atmosphere. It called up a vision of Egyptian civilization with its lost arts and ancient lore, antedating history. Turning westward, there

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stretched out before me the great Sahara, vast, mystic impenetrable. It was a suggestion of the future, dim, uncertain, calling to untrodden paths of adventure and attainment.

Standing to-day on the crest of a century this Missionary Society looks backward in retrospect upon an enviable record of worthy deeds. Not even the eloquent voice nor gifted pen of Dr. Moore can portray in exact terms its intangible influences as a potent factor in awakening the missionary spirit of the Church. The mother of missionaries, pioneer in fruitful fields, Home and Foreign, it is honored to-day in its representatives on all the continents of the globe. Facing the future, vistas of opportunity beckon to what possibilities no prophet's skill can foretell.

The two greatest enterprises confronting this Twentieth Century are the Evangelization of the World and the Christianization of America. The first is the aim and purpose of the department of Church operations known as Foreign Missions. The second is the task of the co-ordinate department designated Home Missions. The two stand to each other in the relation of circumference and circle, and to enlarge the circumference is to increase the area included in the circle. The successes of Foreign Missions, therefore, necessarily enlarge the sphere of Home Missions.

Consequently, the end of the Foreign Mission campaign is but the beginning of the Home Mission task. It is possible to conceive of the Foreign Mission work of the Church as practically finished; to forecast a time when the last man "unto the uttermost part of the earth" will have heard the gospel story of the cross. The missionary slogan of the age, heard in pulpit and on convention platform, is the Evangelization of the World in This Generation. It is not possible, however, to imagine the Home Mission task as finished. It is as eternal and perpetual as the generations of men yet unborn.

The task assigned me on this occasion is to emphasize the necessity of Christianizing Christendom. If any are disposed to question such necessity, let them turn their attention to the awful conflict which involves the whole world at this moment; and which has converted Europe into a crimson sea of blood. The population of the world is estimated at sixteen hundred

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millions, of which at least 95% are engaged in deadly warfare; the chief participants being the Christian nations of the world. Is it any wonder the sceptic and the heathen are joining in the sneer that raises the question, "Has not Christianity broken down in Europe?" To which we unhesitatingly answer, No; Christianity has not broken down; it has scarcely yet been tried in Europe. It is modern civilization that has broken down, and that from the lack of Christianity.

In justification of this statement apply the acid test of genuineness to European Christianity, and the explanation of this awful cataclysm stands fully revealed. The vast majority of those involved, and chiefly responsible, are but nominally Christian, adherents of the papacy, whose infallible head recently characterized Spain as that "most Christian Nation." Spain, degenerate in moral stamina, the home and promoter of the bloody brutal bull fights, is exalted before the eyes of the world as the highest type of Christianity according to the ideals of the papacy because of its strict conformity to the ritualistic religion of a church which has little or no influence on the moral and spiritual character of the nation.

Germany, the chief offender is, and has been for years, the home of rationalism and destructive criticism. Its great scholars amused themselves by mutilating the word of God and undermining the foundations of Christianity, until, the year before the war began, there was such an exodus from the Church in Germany as to cause alarm in the Christian world and raise serious inquiry as to the significance of this widespread defection. Great Britain, that exhibits the best type of European Christianity is, however, afflicted with a union of Church and State, which compels the majority of its people to support by taxation a church repugnant to their deepest feelings and religious convictions.

These are but specimens of religious conditions, which might be indefinitely multiplied from the standpoint of materialism, commercialism, and worldliness, honey-combing the entire fabric of church organization, and which raise the question in the minds of the thoughtful, whether the greatest task of the church to-day is not the supreme duty of Christianizing Christen-

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dom. The parable of the mustard seed has so fired the mind of the Church with the idea of conspicuous visible results as to obscure the parable of the leavening influence of the gospel.

Throughout the ages this one increasing purpose should increasingly run; and if we are to Christianize Christendom itself, three things are fundamentally essential to that end.

1. There must be a new emphasis on *righteousness*. Christianity is not ritualism, nor creed, nor theology. It is not organization nor even ecclesiasticism. Christianity is *life*, whose outward manifestation is the "righteousness that exalteth a nation." The Church must hold aloft this fundamental symbol of her life and mission, so that the world will realize that sects and creeds are not the intrinsic essence of Christianity but "*righteousness*," as expounded in the sermon on the mount. Years ago John J. Ingalls of Kansas said: "There is no place in politics for the Moral Law and the Golden Rule," and the American people repudiated very emphatically both the man and the thought. The world needs nothing so much to-day as to incorporate the Moral Law and the Golden Rule into politics, creeds and universal practice; and the world's sorrows will be at an end. As a result, wars would immediately cease, and the Kingdom of Christ come in power.

In his excellent treatise entitled "Our Home Mission Work," Dr. Charles E. Schaeffer, Secretary of the Reformed Church in the United States, in a striking statement illustrates and enforces our contention:

"The impact of our American life upon the nations of the world is of tremendous significance. We preach a gospel not only by the missionaries we send into all the world but by the forces of our civilization, by trade and commerce, by our attitude and temper, by the impact of our whole modern life.

"Some years ago the Japanese government, under the splendid influence of the missionaries of that country, was preparing to adopt Christianity as the national religion of the Empire. Before doing so, however, it sent a commission of Japanese to this country to study Christianity at first hand. They visited the various portions of our country. They studied life in our cities, in our places of business, in our great industries, as also in our

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schools, churches and homes. They were deeply impressed and reported to their government that Christianity was ideal in theory, but that it did not work in practice. Thereupon the Japanese government declared that the time had not yet come to adopt Christianity as its national religion. The attitude of the people in America thus temporarily counteracted the influence of the missionaries whom the American churches are supporting in that oriental country."

Is not Japan justified in saying to America, "Physician, heal thyself; if you cannot Christianize America, how can you hope to Christianize Japan?"

The story is related of a Canadian mother, who had lost one son after another on the field of battle, and when sympathy was extended in her great sorrow she answered: "My sons have died for Canada, and it shall henceforth be my purpose in life to make Canada worth dying for." If our sons are giving their lives on the battle fields of France for America and Humanity, surely those of us who live should make America "worth dying for," by weaving into its very fabric the "righteousness that exalteth a nation," and which shall revitalize Christianity for its worldwide mission.

2. If we are to Christianize Christendom, the Church must, in the spirit of Christ, turn a more sympathetic ear to *the cry of human need*, which like the man of Macedonia is beckoning with frantic hands from all the destitutions of America. According to Christ himself the grandest of all his works, the very climax of his mission, was "preaching the gospel to the poor." The argument for Home Missions based upon investment and dividends is perfectly legitimate, and the business world cannot surpass the Church in results from that standpoint. The present appeal, however, takes us into the new sphere of Home Missions, which counts no cost, expects no substantial tangible results and demands no visible rewards, but is pure benevolence, actuated by disinterested love, and manifests itself in sacrificial service.

The wail of a castaway babe among the bulrushes of the Nile touched the heart of Pharaoh's daughter; and shall the cry of destitution make a less potent appeal to the Church of Christ than to the sympathy of a heathen princess? If we had spiritual

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vision, delicate and sensitive, we could see the man of Macedonia beckoning. If we had "ears to hear" we could interpret the cry of destitution, even though it be "dumb with silence."

As the million immigrants annually push their way among us, even though each man cried in his native tongue more appealingly than the man of Macedonia, it would nevertheless be utterly meaningless to us, being uttered in an unknown tongue. Yet their sad countenances speak louder than words; and their wretched environment is a pathetic appeal, though mute, more touching than spoken language, as these "strangers in a strange land," with no medium of communication and no avenue of approach for gospel light, helpless and lonely, in destitution and despair, seemingly lodge their complaint against Christendom, "No man careth for our soul."

Most pathetic is the cry of need that comes from the wretched destitution of those who are immigrants but not emigrants. They are immigrants because they come from benighted Africa; but they are not emigrants, because they did not voluntary forsake their fatherland. "Like dumb driven cattle," bought or stolen, they were transported to America in slave ships; and their children and children's children have ever since been "hewers of wood and drawers of water." In the midst of gospel privileges, many are as "far from the kingdom of God" as their brethren in the heart of the Dark Continent. The favored few enjoy the services of a native ministry which will compare favorably with the average of any people or race; but the vast multitudes are at the tender mercies of "blind leaders of the blind," exploited and fleeced by immoral shepherds, or else passed by in utter neglect.

In the providence of God, the Negro is the poor we have always with us. He is the Lazarus lying at our gate. In the parable of Jesus, not a suggestion is hinted of any accusation against the moral character of Dives. His was largely a sin of omission—just simply indifference to human need. In all that region there were thousands of others just as needy as Lazarus, and yet in eternity when he lifted up his eyes, he beheld none of these. Only Lazarus haunted him, and the thought of his case "tormented" him. It is the man next to us that constitutes our first

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and chief responsibility. Ministering to the Negro on the Congo in Africa meets a recognized obligation, but does not discharge the debt to the Negro on the Congaree in Carolina.

Equally pathetic and compelling is the cry which comes from the heart of the Appalachian Mountains, where three millions are stranded, passed by and forgotten by the church—if we but had time and heart to listen. Space forbids but a passing notice of our emigrating children "scattered abroad" in the great west "as sheep having no shepherd."

Leaving ancestral abodes to make for themselves new homes on the expanding frontier in untried environments, severing church relationships which cannot be easily or entirely duplicated, a million move out annually from the eastern slopes of the Atlantic into the great Southwest, actuated chiefly by a purpose to retrieve broken fortunes, or to get rich quick by means of promising business ventures. Dominated so completely by the commercial spirit of the age and the reckless abandon of the unconventional frontier, they are conscious of no spiritual need. Is the Church to become as deaf to the appeal of their desperate condition, and as blind to their danger, as they themselves are indifferent to their spiritual degeneration?

3. Finally in order to Christianize Christendom Home Missions must be accentuated anew *as a World Factor.*

The rush of events, the rapidly changing world currents of thought and life, the sympathetic attitude of nations towards new ideals, are forcing the Church to readjust itself to the new age which is facing and discussing world crises, world problems, a world situation, etc. Suddenly the thought startles us that we must begin to assign new meanings to these terms. Here in America itself is being enacted a world crisis, here must be solved a world problem, and here must be staged a world conflict. The conclusion is insistent that in this new world relation it is imperative for America to secure a better grasp on herself for the world's sake. This idea is beginning to impart new emphasis as well as world importance to the Home Mission purpose and issue. In the minds of the more farsighted and profound thinkers of to-day, the opinion is rapidly crystallizing into conviction, that

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the spiritual conquest of America looms larger now than any other task of the Church.

We are no longer merely Americans; we are world citizens, not simply because all the nationalities of earth have been woven into the fabric of our national life, but because we have been drawn into a world conflict, not from selfish motives, but from an altruistic purpose to serve humanity. This will add new prestige to the nation and entail new responsibility upon the Church to manifest itself as the greatest moral and spiritual force for the regneration of mankind.

A new dispensation awaits the world at the restoration of peace. Things will move with lightning-like rapidity. Science will navigate the air. Diplomacy will issue "in the parliament of man, the federation of the world." Socialism will exalt itself as the rival of Christianity. Now is the time to begin unprecedented preparedness for the issue. The Church must seek to revitalize Christianity in recognition of the world-wide responsibility in an "age on ages telling."

The impassioned language of Longfellow, addressed to the American Republic, could with far greater propriety be applied to the Christian Church of America:

> "Humanity with all its fears,
> With all its hopes of future years,
> Hangs breathless on thy fate."

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SAMUEL NORVELL LAPSLEY.

By the Rev. J. M. Wells, D. D.,
Pastor of the First Presbyterian Church, Wilmington, N. C.

There is a glamour that distance lends. We read of the brilliant young missionaries of other churches and of other lands. Their faith gleams bright. Their consecration shows complete. Their ability, their zeal, their energy, seem wonderful. And yet we have sent out from this society missionaries just as brilliant, just as heroic, just as consecrated.

I will not speak of the living—such scholars as Reynolds, such heroes as Martin, and many others. But I would remind you of some who have laid aside their armor.

Of Lindley, the great pioneer missionary to southern Africa, who led Paul Kruger to Christ as one of the bi-products of his work.

Of Thornton Sampson, brilliant and versatile, who passed unscathed through all his missionary trials and dangers, finally to lay down his life amidst the gorges of our own Rockies.

Of gentle Charlie Morton, so quiet and so courteous, who laid down his life for the neglected Continent, dying under the Southern Cross.

Of O. B. Wilson, giving his life for the hardest of all missions, perhaps, that to Africa in America, and who was not, for God took him, not with the chariot of fire, but with his thunderbolt of lightning.

Of W. M. Junkin, high-strung, sensitive, noble, who joined in the founding of our Korean Mission, who built his very life's blood into the structure builded there, and from there has gone home to glory.

But especially to-night I would ask you to consider with me that one of your number whose life was the most brilliant and whose work the most wonderful of all your heroes of the faith, who, enduring as seeing Him who is invisible, have already

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entered into the recompense of their reward. I ask you to study with me the life and character of Samuel Norvell Lapsley.

In 1866, on April 14th, in Selma, Alabama, a son was born to one of the best families of that cultured and refined old town. His father was a lawyer, afterwards a distinguished jurist, himself the son of a minister. His mother, the daughter of a minister, was beautiful of life and wise and gentle of speech. Good blood flowed in the child's veins. Scotch-Irish blood from the Valley of Virginia, strong and true, flowed there. Scotch blood was there of no lesser strain than that from the veins of old Samuel Rutherford of the Westminster Assembly, whose "Letters" have blessed every generation since they were written. New England blood of the finest literary taste, and truest learning, was there. And these stronger strains were sweetened and softened by English blood of the real Cavalier strain, loyalist to the core.

He was a child of the covenant. From his mother he "learned his earliest lessons of entire devotion to God and duty" through "her beautiful life and gentle and wise words" which were "an inspiration ever inciting and guiding him into a life of consecration." From his father he learned the keen sense of honor of the old South, the high ethical ideals of a lawyer of the old school, the bravery of a soldier of the Lost Cause, and the righteousness and integrity of the highest type of a Presbyterian elder.

Such training very early led him to Christ, and at ten years of age he was received into the communion of the Selma church. When twelve years old, he aided an aunt in a Sunday school for the negroes at the country home of the family, leading in prayer, speaking to the school, and otherwise serving as superintendent.

His progress at school was rapid, and his advantages good. At fifteen he entered the University of Alabama. At eighteen he graduated with the highest honors. During his stay there he organized the Y. M. C. A. at the University; served as cadet captain of one of the companies; and was an assistant professor during his senior year. The University President testified of him that no abler or better student had graduated there in twenty years.

For a year he taught at the University. He declined re-elec-

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tion fearing that the scholastic ease and intellectual delights of his position might draw him away from the ministry, to which he had now dedicated his life.

In 1885 he entered Union Theological Seminary, then at Hampden-Sidney, Virginia. Here he sat at the feet of a notable group of men. Dr. B. M. Smith, that great soul and mighty power in the life of the Seminary, was beginning to lay aside his active work in Oriental Literature. To his assistance had just been called a young man of splendid scholarship and brilliant personality, whose bow still abides in strength as the distinguished President of the Seminary. In the chair of Theology, as the successor of the great Dabney, taught Dr. T. E. Peck "with a wealth of learning, a saintliness of influence, and a perspicuity and power of statement which have never been surpassed here." The Professor of New Testament Interpretation was Dr. Henry C. Alexander, "an accomplished scholar and golden-hearted gentleman," in erudition worthy of the great name he bore. Dr. James Fair Latimer had but recently entered upon the work of the Chair of Church History. A man four-square, of wide practical experience and rugged intellectual honesty, he was giving himself to the work with an intensity that seemed to realize the few years of service that were to be left him. Under these men beneath the scholastic shades of old Hampden-Sidney, he began his theological training for his life work.

In his class here were two others who gave themselves to the work of Foreign Missions, and several who have attained eminence and success in other departments of the Master's work.

As to the influence of your honored society upon his choice of the Foreign field as his field, I am unable to say. Doubtless it had its part in leading him to his great decision.

During his stay at the Seminary the outstanding thing about the man seems to have been his zeal in personal work for souls. With unflagging interest he sought out the lost everywhere in the vicinity that he might win them for Christ.

His course was interrupted by a year spent at home teaching. During the summer of 1886 he had preached at Decatur. While teaching at home he supplied the Second Church of Birmingham and during the summer of 1887 gave all his time to that church.

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Everywhere he gave himself with tireless energy to the Master's work.

He completed his seminary course at McCormick Seminary in Chicago, going there that he might be brought into touch with the life, the needs and the work of a great city. There he made many and close friends, and under the able faculty of the great seminary laid a broad and enduring foundation.

In the spring of 1889 he returned to Anniston, Alabama, to which place his family had moved. Here he spent the summer and fall in work among the spiritually neglected at Glen Addie and West Anniston. The organization of a church and the winning for Christ of some sixty souls were the visible fruits of a work that left a lasting impress upon those communities.

Ever since the organization of the Southern Presbyterian Church the mind and heart of the Church had been turned toward Africa as a field for missionary effort. In 1865, probably through the influence of Dr. J. Leighton Wilson, the great pioneer to Africa, who was then our Secretary of Foreign Missions, the Executive Committee had been authorized to open work there. Again in 1881 the same action had been taken by the General Assembly, but in neither case had the way been clear. In 1889 the General Assembly of our Church received overtures from several quarters asking for the establishment of such a mission. The following answer was made:

"In answer to an overture from the professors of the Tuscaloosa Institute and others, it was resolved that the Executive Committee be instructed to establish a Mission in the Dark Continent as speedily as practicable."

When the General Assembly authorized the mission in 1889, a call was sent out for volunteers.

Lapsley had been inclined to the work of Foreign Missions. His heart had been drawn to Africa as the most needy field in the world. After mature and prayerful consideration he wrote to the Committee on August 5, 1889, saying to them:

"I hereby ask to be sent by your Committee as your missionary to the Congo Valley, in Africa. I do so because it is my desire and conviction that I should preach Christ to the

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heathen, and for several reasons I want to go to Africa, if God and the Church permit me."

The Committee decided to open the work in Africa.

They appointed Rev. Samuel Norvell Lapsley and Rev. Wm. H. Sheppard, a colored minister who was a graduate of Tuskaloosa Institute, as the first missionaries, and directed them to leave as soon as practicable for their new field, and to open up the work there. Thus these two were to go out together—the one the son of a former slave holder, of the best blood of the aristocratic Old South; the other the son of a former slave, only a few generations removed from those for whom he should labor. But both were men of faith, men of power, men of burning zeal, ready to give their strength and to lay down their lives for their Lord Jesus Christ. Truly in him "There is neither Jew nor Greek, there is neither bond nor free . . . . . for ye are all one in Christ Jesus."

Together they visited the churches. Great congregations heard them in Selma, Anniston, Birmingham, Nashville, Louisville and Washington. Everywhere they made a profound impression. The President gave them a private interview in the White House. The Secretary of State furnished them with letters to our Ministers abroad. The mission offices of the Presbyterian Church North and the Congregational Church gave them advice and information of the greatest value. Lapsley's Presbytery had ordained him on December 4th, 1889, and all was ready for their departure.

On February 26th, 1890, when the *Adriatic* sailed from New York, Lapsley and Sheppard stood together, waving their farewells to their friends; and the former looking for the last time upon his native land.

Time fails me to tell of their voyage, and of their stay in London. Here they secured that true friend for the mission, the merchant prince, Mr. Robert Whyte, who proved, as their business representative in London, of incalculable value.

From London they went to Brussels. Here through the influence of Senator Morgan, Judge Lapsley's law partner, they were introduced to those in authority, and even to King Leopold, whose hands were not yet darkened with the vile stain of "Red

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Rubber." They were received with the greatest kindness and seem to have made valuable friends for the work.

On April 16th they sailed from Rotterdam on the steamship *Afrikaan* and on May 9th reached the mouth of the Congo. What emotions must have thrilled them as they gazed upon that mighty river! Its dark, tea-colored water discolored the waters of the ocean, being a fit symbol of the great darkness from which it came. The banks clothed with forests of dark mangrove trees, dense creepers, low fern-like palms and high feather-duster ones, formed a rich background against the encircling hills.

They first disembark at Banana. Here Lapsley has his first narrow escape, being attacked by a shark while swimming in the surf. From Banana they pass on up to Boma, the capital of the Congo Free State.

From Boma they pass to Underhill. Here he is entertained at the Baptist Missionary Station. Here he has his first attack of African fever. Here he tenderly writes: "A little back in the hollow of the hill are the graves of the men who pioneered this work—a sacred spot." Doubly sacred it was to become later on.

On June 17th, 1890, they start upon their 230-mile tramp to Stanley Pool. The railroad that now goes around the great falls of the Congo, had not then been built. Every step must be walked. The trail led over mountains, through torrents, rough, narrow, hard, while over them the fierce equatorial sun blazed down.

After a week of such travel they reach Lukunga—the halfway house. Here they rest for a few days, and then on over the same rough mountainous trail to Leopoldville or Stanley Pool. Here the mighty Congo pauses before its first leap down the mighty series of cataracts known as Stanley Falls. The Pool is some twenty-five miles long by nine miles broad. It is dotted with grassy islands, and is said to be a rarely beautiful body of water. Here they are welcomed by the missionaries of other churches, and here they make headquarters until they finally locate their station.

From this point they make various journeys of exploration. Lapsley, after eleven days, goes to Bolobo, a five-days' trip up the Congo, to consult the great missionary explorer, Rev.

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George Grenfell, as to the best location for their mission; while Sheppard remains at Stanley Pool and spends much of his time hunting hippopotami, thirty-six of which he kills there. Lapsley was absent up the Congo for nearly two months. Much time was then spent and several short trips taken to secure boatmen for a long trip up the tributaries of the Congo to the south. Here they hope to find a suitable location.

On December 4th they start on this journey, going by steamboat to a point near the mouth of the Kassai. Two large canoes are secured. Seventeen boatmen are hired. An abundance of barter goods and some food are put on board; and on December 24th they enter the Kassai for their long voyage.

Time fails me to tell of their adventurous trip, one of the most exciting parts of his African experiences. We follow them up the Kassai, then into the Kwango and finally into and up the Duma. Hundreds of miles are traveled. Almost every mile is filled with adventure and danger. Now they are in danger from the natives, not yet conquered by the State. Now their camp is endangered from a roving elephant. Again, great herds of hippopotami attack the canoes and with difficulty are kept off. Storms burst upon them, bringing danger on the water and discomfort on the land. And with it all the ever-present danger of African fever, two attacks of which Lapsley has during this trip. Far up the Duma they go, finding the land low, flat and unsuited to their settlement, and then back to Stanley Pool.

Short trips are taken to secure men, and then on March 17th they start by steamboat on a voyage that is to end at Luebo. Up the Congo they go, into the Kassai, by the mouth of the Kwango, past the low isolated peak known as Mt. Pogge, on past the mouth of the Lvange River, past the Sankuru into the Lulua. And then where the little Luebo runs into the Lulua and the falls of the latter are a barrier to further navigation, they find the ideal site for their station. They reach Luebo on April 18th, 1891. I need not tell you the details of the founding of the station. Suffice to say they secure the land; buy and build native houses; clear yards and fields; plant fruit trees; and here on the summit of the beautiful slope leading down to the river, begin Luebo Station.

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Lapsley quickly makes friends with the State officials and traders located here.

From here they go on various trips of exploration. Sheppard goes to Wissman Falls on the Kassai and then to Bena Siam. Lapsley takes a trip full of interest and some danger, to Luluaburg. He returns with cattle, goats, sheep, and many natives who desire to settle at Luebo. From Sheppard's vivid book, "Presbyterian Pioneers in Congo," we take this striking description of his return. "How happy we were when a runner announced Mr. Lapsley's arrival. With the big ivory horn blowing and the drums beating, we ran down the banana walk to greet and welcome him home. He was tired, worn and weary and walked with a limp. He had been scorched by the sun, beaten by the rains, and torn by the thorns; his coat was in tatters, and his last pair of shoes worn into holes; but through all this he had that heavenborn smile as he said, 'Sheppard, how are you? I am glad to see you.' "

Nine months had been spent at Luebo. Months of foundation laying they were. The insidious African fever had repeatedly attacked Lapsley. Both missionaries felt that a trip down the river would do him much good. Besides there was trouble about the title to their property at Leubo. So it was decided that Lapsley should go down to Boma. He left on January 5th, 1892. Stanley Pool was reached on January 14th, 1892. From there he went to Underhill on March 12th, and on to Boma on March 17th. His business with the Governor-General was satisfactorily settled, and the titles to the property at Luebo fully and finally settled. He returned to Underhill on March 19th. The next day he was seized with the African hematuric fever. In spite of all treatment and the most tender nursing, he rapidly grew worse. On March the 26th the young soldier of the cross passed to his reward. Twenty-six years old, how much he had achieved! As the letter that told of his death said, "We laid our brother's body to rest on Sunday morning, in our little cemetery among the trees down by the river side, where sleep quite a number of our brethren 'until he come'."

When I come to speak of this man's character, I am reminded

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first and foremost of his true modesty. No fulsome eulogy would be pleasing to him.

1st. Let me speak of the goodness of the man.

His was a sublime *faith.* A child of the covenant, he had never known what it was not to trust Christ. He knew whom he had believed. Whether pleading with the shop workers of this land or arguing with the cultivated Belgian sceptic in Africa, his feet were planted on a firm foundation. His was a cheerful Christian *optimism.* No gloom shrouded his life or darkened his disposition. Bright, cheerful, a lover of humor, a lover of music, he brightened every circle in which he was placed. Little wonder that Dr. Sims wrote: "I dearly loved your son, and regard him as a real martyr. I warned him to go home, but he wished to complete a definite work before that. Too much goodness for his strength."

2nd. Let me speak of the greatness of the man. And here I weigh my words well.

He was great in kindling the love of his people of the South for the African. A dark chapter is that Reconstruction chapter in our history. Embittered by misgovernment, dishonesty and fraud the people of the South, that had felt a genuine affection for the child race thrust upon them, were coming to hate it. The chasm between the races was growing broader and deeper. And then this brilliant scion of the South, his heart pulsating with the love of Jesus Christ for all men, went throughout the South with this negro; sailed across the ocean with him; went into the heart of Africa with him, to save his race; and did more to bring love in place of hate into the hearts of the Southern people than any man has ever done.

He was great in seizing promptly the strategic point in the Congo State for our Church. He went far enough inland to be almost free of the deadly coast fever. He went to one of the highest altitudes in all the State, where health conditions would be the best. He went just to the head of navigation, where supplies could be carried at the minimum of expense. He went among a higher grade of people than those on the coast. He located at a point where four great peoples met, and from

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which all these could be reached. Promptly he seized upon just the right location for our work.

He was great in realizing at once the need of reinforcements from other churches. It was his purpose to strive to enlist the Northern Presbyterian Church and Methodist Churches in adjacent work—a plan that has finally been carried out in the work of Bishop Lambuth.

He was great as a linguist, in so rapidly grasping the language and beginning the work that has so splendidly been done since by Morrison.

He was great as a diplomat, securing what he sought, and winning all with whom he came in contact, whether native chief, trader, or official.

He was great in what he was and what he did—and the Lord called him home at twenty-six.

3rd. Let me speak of the death of the man. Many of us recall the thrill that went through the Church when the news came: Lapsley is dead. When Dr. Houston, the Secretary of Foreign Missions, announced his death to the General Assembly then in session, the whole Assembly was moved, and many wept. Lapsley had looked forward to this as possible, nay probably, but he never wavered. He wrote to the Assembly's Committee: "I do not expect, in the natural course of events, to be taken from my work just now by death, yet it is certainly a possibility which I must, as a practical man, warn you to provide for liberally." He wrote to his mother: "I am never homesick, not even when a little unwell. But I think now of two trips, one to you all in a few years—not more than four likely—from reaching here; another to a lasting home, which I hope to reach after a good deal of work I was sent here for." And at the end he said: "Bless my father and mother. Please tell them I go home to be with Jesus, where I wish to meet them. I am sorry for my poor Mission, but they will find a better man. Say good-bye to all my relatives and friends."

Why did God take away the worker? Why does God ever take away the worker here in the morning of his strength? God knows. When young McCall of the Livingstone-Kongo Mission lay dying, his last words were these: "Lord, I gave

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myself, body, mind and soul to Thee. I consecrated my whole life and being to Thy service, and now, if it please Thee to take myself, instead of the work which I would do for Thee, what is that to me? Thy will be done!" And when young Golaz, of the French Mission to Senegambia, was dying he said: "Do not be discouraged if the first laborers fall in the field. Their graves will mark the way for their successors, who will march by them with great strides."

4th. But if his death be a mystery, his life was a great beacon. It was so when he died. Rowbotham on his way to Africa wrote: "This news made us, by the help of God, more in earnest and more determined to go forward and take up that work which God had begun in Mr. Lapsley's death." And a splendid band, walking in the light of that life, have gone bravely forward to win our part of Africa for Christ. What hath God wrought since, largely as the result of the inspiration of that life?

Four stations are there instead of one.

Three hundred and fifty-six out-stations spread the light.

Fifty-one foreign workers break the bread of life to them.

Fifteen thousand six hundred and seventy-four communicants have accepted Christ as Lord and Master, and been received into the Church.

Two thousand six hundred and seventy-two were added to the Church last year.

Four hundred and fifty-seven native workers carry the gospel far and wide in the heart of the Dark Continent.

Three hundred and thirty-eight Sunday schools, attended by thirty-two thousand, seven hundred and seventy-five pupils, are training for the future.

There are day schools with fifteen thousand nine hundred and thirty-four students.

And there are one hundred and sixty candidates for the ministry.

What hath God wrought!

Lapsley is living here to-day—living in the love of our Presbyterians for Africa and the Africans—living in the students from every class of this great Seminary that offer themselves for Africa. Out on the banks of the Congo is that grave

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covered with Virginia creeper. It is calling you men to Africa, to win it for Christ. Up yonder the soul of Samuel Norvell Lapsley looks down from glory. There he still is living and serving God.

"They are before the throne of God and serve him day and night in His temple."

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THE SPIRIT OF HOME MISSIONS
OR
THE LARGER PATRIOTISM.

By the Rev. D. P. McGeachy,
Pastor of the Presbyterian Church, Lewisburg, West Virginia.

What is the Spirit of Home Missions? It would be but axiomatic to say that the Spirit of Home Missions is the Spirit of God, for the Spirit of God is the spirit of all high endeavor. May we not be more definite? What is that Spirit which has passed the light of the resurrection morning from hand to hand through all the ages until its radiance bids fair to bring the eternal day? It might be more definite to say, "The love of Christ constraineth," but even then there would remain the task of resolving that infinite grace into its constituent elements and of describing its all but countless manifestations. How would you define the Spirit of Home Missions?

That there is a Spirit of Home Missions is evident. There was something that inspired those who were scattered abroad upon the persecution that arose about Stephen, and who went everywhere preaching the word. There was an urge that drove men forth from each ancient episcopal seat and from each slow growing monastery until "the gospel was sounded forth not only in Macedonia and in Achaia but also in every place." Here went eager-eyed Apostles who had seen the Lord. Yonder were swarthy sons of burning climes who had been snatched Augustine-like from depths of shame. There and toiling ever were sweet evangels of the North who followed the brave spring flowers until they made the Rose of Sharon bloom on Arctic shores. I see them now, "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues"—the long list of those who, beginning at Jerusalem, have gone out into Judea and Samaria, to their own kindred

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according to the flesh, with the life-giving and the light-bringing word. They are the host of Home Missionaries—from Philip who preached in Samaria, down to that worthy group of men who went from these halls on last Commencement Day. These are they—how would you define their spirit?

The answer cannot be in a word—nor even in one address. The instant recollection of that long line of Home Missionaries compels the admission that no one phrase can define them all. What was prominent in one mind may have been entirely lacking in another. Some may have preached Christ even of envy and of strife, and some also of good will. No one mould for men of this army.

But having thus admitted the impossibility of the task assigned me, may I not, in all humility, help toward a definition of the Spirit of Home Missions by calling it the *Spirit of the Larger Patriotism?* I do not mean that the spirit of the Home Missionary and the spirit of the patriot are identical. I do not mean that they are equivalent. Especially must I insist upon this if we are to think of patriotism as manifesting itself in the militaristic spirit. I yield to no man in my admiration for the patriot who pours out his life blood in defense of his country's right; but I insist that the spirit of the Home Missionary is so much the larger and deeper of the two, that in countless cases the spirit of the patriot may be caught up and borne along by the spirit of the Home Missionary even as the waters of a tiny brook are caught up and absorbed by the ocean tide. The patriot gives his life for his country, but the Home Missionary lives his life for his country. The patriot thrills with the ardor of the fight, but the Home Missionary thrills with that infinitely larger ardor for the right. The patriot enlists for the war, but the Home Missionary enlists for all time, even to the end of the age. The spirit of the Home Missionary is the spirit of patriotism purified and ennobled and lifted from every earthly level into planes with God.

This will be all the more evident if we stop to think of God as the great patriot; not "the Father of his country" now, but the Father of all nations. God is the great cosmopolite, and even as an American patriot may stand to defend his native shore so

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God stands to defend His world, and will in the end win it back to Himself as rightful ruler and indweller. Even as the spirit of the Home Missionary is made one in the Spirit of God, so it is manifest in this larger patriotism which loves home and native land because home and native land may be used of God for the furthering of His mighty plans on the earth. The best that can be said of patriotism is that it is like the spirit of Home Missions, but that assertion cannot be reversed. Ordinary patriotism may be tempted to say, "My country, right or wrong, my country." The larger patriotism seeks to make its country right, and gives itself for infinite ends. The cry, "God with us," may for country's sake be a hypocrite's cry. "God with us" is the Home Missionary's truest watchword. You and God go out together to save your homeland that through your homeland you may save the world.

This larger patriotism is one of the fundamental themes of the Bible. The Jew loved his land—loved it with a devotion that has never been surpassed. Joseph would not be buried in Egypt though he might have had a pyramid for a tomb. Nehemiah would not be content in Shushan though the king's cup was free to his lips. Every Psalm is a song of a homeland, and every prophet was first a patriot and then a seer. And so it was down to the end. Paul could wish himself accursed for his brethren's sake, and the Jews died in millions before they yielded to Titus. The most patriotic book on earth is this old Bible—the word of God. But you and I have read it all in vain unless we have seen that this patriotism is not the patriotism that is provincial. "God be merciful unto us and bless us, and cause his face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations,"—living or dying for homeland, it is all that every land may be blessed. Some of these soldiers, more of them patient sufferers, giving their face to the smiter and their cheek to them that pluck the beard, but all of them God's men to keep His truth and to make His way and to do His will. These are the Home Missionaries of the Bible—God's patriots of the larger view.

And may we not find the same truth in modern church history—the still unfinished Acts of the Apostles? The men who

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have made America are not all written among those who wore military uniforms or occupied political office. An Episcopal friend of mine turned to me as he finished reading Roosevelt's "Winning of the West" and said, "Your Presbyterian preachers won the West." I tell you that there was more than jest in Horace Walpole's saying, "Cousin America has run away with a Presbyterian parson." The Home Missionary has loved his homeland and with that patriotism that is the very breath of God he has served her as truly as ever blue or gray or khaki. Over against a Washington or an Adams I place a Davies or a Tennent. If North Carolina had her Thomas Person, she had also her David Caldwell. If Virginia had her Patrick Henry, she had also her Makemie and her John Holt Rice. God forbid that I should detract from the honor due a Lewis, a Clark, a Fremont, or a Houston, but eternity will write beside or above these the names of a Whitman, a Jackson, and our own Daniel Baker. Patriots of the larger vision, serving native land as no others serve, because one with that eternal purpose toward which the whole creation moves. I shall never forget how my heart thrilled as I heard Judge Hoke of the North Carolina courts say one day that Edgar Tufts and Joe Hall had literally remade the court-day crowds in three counties in that Commonwealth. It was but a glimpse of that vast accomplishment, the tale of which is known only to Him with whom there are no secrets.

This then is my message to you, my brethren of the Seminary. Your call to the service of some quiet mission field is a call to serve your country, for yours is the spirit of the larger patriotism. The engineers who fought at Cambrai were no readier to take up actual arms than would you be if the providence of God so called. But remember that those engineers served their country just as truly when they laid lines of rail and dug trenches for defense as when they snatched up rifle and bayonet. Some of us our country needs "over here"—some of us are needed "over there." Let no man incline you to the thought that your service "over here" is less than the service your brother may render "over there." Perhaps you have been tempted here within these quiet walls. You have seen a vision of men in

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khaki, and you have said to yourself, "Do I love my country?" Or you have read again Scott's lines—

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land?
Whose heart within him ne'er hath burned
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe go mark him well;
For him no minstrel raptures swell,
High though his titles, proud his fame,
And broad his lands as wealth can claim—
Despite his titles, power, and pelf,
That wretch all centered in himself,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he sprung
Unwept, unhonored and unsung."

I say, you have read and you have wondered, "Do lines like that apply to me?" And I answer you, "A thousand times No!" Watch the boys in khaki swing by. Let your heart thrill as you lift your hand in salute to the flag. And then say, while the Spirit of God watches over you, and the old pages of His story confirm you, "I also serve." You may have no "rendezvous with death at some disputed barricade" but you have a rendezvous with life at grapple with all the powers of sin and hell, and none but the bravest can conquer there. Not Sir William Wallace is eternity's hero for Scotland, but grim old John Knox with the tear wet face and the breaking voice as he prays, "God give me Scotland or I die." Remember as you go forth to your places on the home mission field the story that comes to us of that day when our fathers went forth to battle and a stern voiced warrior said, "Slay the priests first, they fight with weapons no man can stay." Even so, young men. Patriots of the larger vision, I salute you and call you to your service unashamed and with your country's needs written deep in your heart.

That was a dramatic moment in American history when Dewey

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sailed into New York harbor to be welcomed home. Your country and mine was at last aware of her place as a world power for righteousness. The welcome of that day crowned Admiral Dewey and it glorified America too. But I know of a greater welcome that may be waiting some one of you. Some day the hosts of yonder Holy City will welcome home a mission worker who has saved a Commonwealth—a West Virginia or a Texas—for God. Where will the poor welcomes of earth be then? In your patience, young men, possess ye your souls and some day your King will say, "Well done, good and faithful servant, enter thou the joy."

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Books

Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

Reorganization the Hope of Foreign Missions. *By Rev. Hugh W. White, D. D., Yenchang, Kiangsu, China, Missionary of the Presbyterian Church in the U. S.* Author of "Jesus the Missionary," "The Logic of History," "The Gist of Geography," etc. 40 pages octavo. Price, 25 Cents. Printed by the Presbyterian Mission Press, Shanghai, China. For sale by The Mission Book Co., and by Edward Evans & Sons, Ltd., Shanghai, China. The Presbyterian Committee of Publication, Richmond, Va. The author.

This little book contains a vigorous exposition and defense of the proper method (according to the author's view) of administering the Foreign Missionary work. As to this method he says: "In the home lands the General Assembly (or equivalent courts in the other churches), acting through their boards or committees, should raise funds and apportion them to the fields, appoint missionaries and send them out—in general, direct all the work at the

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home base. But their authority should stop with the bounds of their own territory. On the field, Church Courts should be organized, Sessions, Presbyteries, Synods, General Assemblies for the Presbyterians. Funds in gross should be sent out by the boards as grants. The whole responsibility for disbursements and general control of the work on foreign shores should be in the hands of these church courts. This would correct the two fundamental errors. It would mean field as against home control, and full recognition of the converts."

He thinks that, in order to give the infant church the benefit of the parent's experience and scholarship it will be wise for the missionaries to enter the church courts at first, provided they enter as elders and do not exercise the extraordinary powers of the evangelist; that as the church grows, it will be expedient for them to withdraw, not establishing another court to work in the same territory, but to enter new fields unless the church courts wish to retain them as advisers and assistants.

Dr. White suggests that the change proposed should be made gradually and where the missionaries are willing to undertake it, or submit to it. He says: "As to how to put such principles into effect, let it be recognized in the beginning that a sudden, radical change is not anticipated, nor is it practicable. The opposition, the feeling, the confusion arising would imperil the whole cause. The way to accomplish solid results is along the line of *permissive* rather than *compulsory* reorganization. If those on the field who recognize these principles are allowed to have their work put on this basis, the principles will demonstrate themselves. and others will follow their lead. Tests—what you may call experiment stations—may be tried by the boards. An alternative method would be for some organization, or some individual, to make such a test by financing one of the existing Presbyteries on the field sufficiently to enable it to support a few workers, both American and native. A more simple, direct and effective means of promoting reorganization is by legislative action of a permissive character."

Dr. White makes a powerful appeal for this moderate and tentative reorganization—an ably reasoned appeal. His book should be widely read. It should be prayerfully studied by the leaders of the Church in the spirit which seems to dominate the author himself.

The limits assigned to this notice forbid further remarks.

THOS. C. JOHNSON.

Union Theological Seminary, Richmond, Va.

CHINA FROM WITHIN. *By Charles Emesh Scott, A. M., D. D., Missionary of the Presbyterian Church,* Tsingtau, China. Price $1.75. 327 pages.

In these days, when the World War is diverting and engrossing everyone's thought and interest, it is helpful to lay hands on a book on missions, God's War, that grips attention at the start and holds it to the end. Such a book is "China From Within," and happy is man who finds it. There is not a dull page in it, though some slight repetitions. Its author is not a shallow, preju-

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diced globe-trotter, who having skinned the surface of things, feels competent and authorized to write ex cathedra; but he is an interested, sympathetic friend who has lived many years in the very heart and centre of China, not in its political and diplomatic secret councils (of which he has nothing to say) but in the homes of its people, both of the gentry and of the peasants. Such was his intimate and comprehensive knowledge and understanding of the Chinese and their history, and of their marvelous transformation in recent days under the influence of the gospel, that he was invited by the authorities of Princeton Theological Seminary to deliver the "Students Lectures on Missions" in 1914-1915. And "China From Within" is the reproduction of this course of lectures. Its chapters are mental photographs; all close range, of scenes and incidents observed during Dr. Scott's itinerating journeys through the Province of Chantung, where he was bishop of five counties, with a population of five million people. They are pen and ink sketches of individuals, congregations, villages and countryside folks; first in the sin, ignorance and degradation of heathenism and later of them as "New Creatures in Christ Jesus." The book reads like a second Acts of the Apostles. Its chapters refute and rebuke that unfortunate, because false, saying current to-day, even among Christian scholars, "the day of miracles is past." Never were greater nor more significant miracles wrought in Apostolic times than those wrought by the Holy Ghost and recorded in "China From Within." Dr. Scott also graphically prescribes the wonderful openings by the hands of God, for the preaching of the gospel, and the establishment of Christian schools, and the earnest and at times successful efforts of the missionaries and native pastors to improve these opportunities, with an inadequate force and equipment. I could wish that our Executive Committee of Foreign Missions would reprint many paragraphs of the book as leaflets for circulation. They would fire and feed the enthusiasm for Missions in Missionary Christian Endeavor Societies. One turns the last leaf with regret that he has reached the end; and as he lays down the book, exclaims, "What has God Wrought." He rises with a deeper conviction that Christ is still living and working in and with his Church as in the early days.

L. B. TURNBULL.

Lexington, Va.

BRAZIL TO-DAY AND TO-MORROW. *By L. E. Elliott, F. R. G. S., Literary Editor of the Pan American Magazine.* Published by The Macmillan Company, 66 Fifth Avenue, N. Y. Price $2.25.

Since Brazil began to come to the front two decades ago many books have been written about it. Some consist largely of quotations from earlier writers, compiled, often by those who have never been in Brazil. Others produced by "globe trotters," who after a stay in the country six weeks know more about Brazil and the Brazilians than the natives.

"Brazil To-day and To-morrow," by L. E. Elliott, belongs to neither of these classes. Its author has not only traveled extensively in nearly every

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State in the Union and read the productions of earlier writers, but has drawn upon the public documents and the newspapers and has been in close touch with all classes of its people.

It is packed full of information, arranged in logical order, embracing an introduction and the following eight chapters: History, Colonization, Social Conditions, Transportation, Industries, Finance, The World's Horticultural and Medicinal Debt to Brazil, and Brazil's Exterior Commerce, each a masterpiece. The more than fifty photogravuras illustrating the country and its industries, together with tables and maps, are most instructive. The frontispiece is a striking view of Sugar Loaf mountain and the harbor of Rio de Janeiro, the most beautiful harbor in the world. The style is terse and pleasing and the press work and binding are excellent. Altogether it is a most valuable book. The writer of this review, who has spent over twenty years in Brazil and has visited many parts and studied its history and development was made to see many old facts in a new light, and found it as fascinating as a romance, neglecting other interests in order to finish it when once begun.

His chapter upon the social conditions is especially good and shows not only a deep study of the subject but an intimate knowledge of the people that could only have been acquired by one who had facilities for entering into its inner home life, such as no casual acquaintance could have. He shows that he has intimate relations with such Brazilians as Dr. Oswaldo Cruz, Ruy Barboso and Ronon, men who are making Brazilian history to-day. Altogether I consider it the best book of its class.

H. S. ALLYN.

ISLAMIC AFRICA. *By R. Burton Sheppard.* 127 pages. Price 75 cents. Methodist Book Concern, New York, Cincinnati.

Since the Edinburgh Conference the Church has begun to realize the great danger of Africa's being overrun by Islam before the Church really wakes up to its great opportunity and task in that continent. Every book on Africa treats of this problem, but Mr. Sheppard in his book treats of it exclusively, presenting Mohammedanism in Africa as books and magazines treat it, as he has learned of it by conversation and correspondence with men long on that continent and familiar with it, and as he himself has seen it throughout its length and breadth. In this fact, that the writer reaches no conclusion without presenting and weighing evidence from all of the sources mentioned, lies the chief value of the book. Nor do the sources agree, for all classes of books and men are quoted, many of them unsympathetic toward missionary endeavor.

The book takes up first a short discussion of the history of Islam, following this with a discussion of the factors in its advance, factors ranging from war and the appeal to the sensual to the modern conditions increasing means of communication and the attitude of European governments toward Mohammedanism. The writer goes on to show that from the first, and especially since their progress in Europe has been blocked, Mohammedans have con-

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sidered Africa as their own peculiar field for expansion, and are rapidly advancing over it. Then follows a discussion of the African as a Moslem, in which many conflicting opinions are quoted, practically all of which agree in one point, however, that Islam always results in a deeper degradation of African womanhood. The conclusion is unavoidable: that "the defeat of Islam is necessary for the greatest future of the black man.

W. A. McILWAINE.

FAITH IN CHRIST. *By John J. Moment.* Price $1.35 net. Charles Scribner's Sons, New York, 1917.

The author of this book commands a breezy style, a certain breadth of outlook, and an air of dogmatic confidence in his own views, which will carry conviction to many readers already far gone in his way of thinking. Nor is his way of thinking all to the bad. Occasionally we come on bits of finely put truths, e. g.:

"There are men who would have us believe that this individualism of the New Testament was not a gain but a loss. The charge has been freely brought against old time evangelistic preaching that it was rooted in a mere self-seeking, with each man concerned only for the interests of his own soul. The true Christian, it has been said, will cease to occupy himself with such narrow considerations; in a consecrated self-forgetfulness, rather, he will be willing to obliterate himself for the good of the world.

"The question at once arises, however, whether obliterating himself is really for the good of the world. Your reformer who is militantly concerned for purity in elections, but who turns out to be something of a crook in his own business, finds his political enthusiasms discredited. Before he sets out to purify the community, we insist on his cleansing his own house.

"We do not hear of the saints of the early Church taking any conspicuous part in National affairs. It was the Pharisees, not the Christians, who with desperate heroism defended Jerusalem against the armies of Rome. The young Christians were distinguished rather by the stainlessness of their lives in the midst of an evil world; living together in the spirit of Jesus and making it their supreme effort to bring others into the mystic circle of their fellowship. But just in this they were rendering a service to the State beyond that of any war-lord or senator. They were moulding the stuff out of which nations are made. The first and greatest possible gift of Christianity to the world was the gift of a rejuvenated manhood." Pp. 196-198.

In the immediate context he says some other things worth-while as to the way in which Christianity is to influence society; but these good things tend to deepen our dissatisfaction with other teachings of the book because the good sense of these particular teachings will tend to give going power to the author's teachings as a whole; and some of these teachings are extremely dangerous to the life of Christianity.

We specify some of these teachings:

1st. *As to the Source of Authority in Religion*, he says: "I may seem to have

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dismissed the authorities completely and even contemptuously; I hasten to welcome them back with due honor. The truth is, I accept them all; not the Bible only, but popes and councils, tradition, creeds, confessions and whatever else there may be in which good men have seemed to hear an authoritative voice." (Page 58).

"Any school boy of to-day could instruct Samuel in the mind of God." (P. 69). In uttering this sentiment, the author seems to have specially in mind Samuel's behavior to which he had just referred on page 68, in these words, "And the picture does not brighten as we read on that the prophet, angered by Saul's single act of mercy in sparing the life of his fellow king, drew his own sword and 'hewed Agag in pieces before the Lord.' What manner of spiritual perception was it that so interpreted the mind of God?"

On pages 78 and 79 he represents the Bible as an incomplete commentary on the answer to the question, "What must I do to be saved?"

In short, he rates the authority of the Bible in religions as very imperfect.

2nd. On the subjects of *inspiration, the atonement, our material universe, God's relation to the universe, the relations of the three persons of the trinity to the unity of the Godhead,* Dr. Moment is very unsatisfactory. But "the powers that be" over this review, have ruled that no more space than that already taken can be given to this book.

THOS. C. JOHNSON.

THE SCOTCH-IRISH IN AMERICA. *By Henry Jones Ford.* Princeton University Press. 607 pages. Price $2.00.

The author of this book was a professor in Princeton University until recently. Within the past year, he has become a professor in Columbia University, New York. In his book he has given us the latest, and probably the most authoritative word on the Scotch-Irish. He takes us back to a time when there were no Scotch-Irish and tells us the story of Ulster and how Elizabeth and James I. of England put down Irish rebellions in Ulster and confiscated the lands. He then tells us how James I at the suggestion of no less a person than Lord Bacon invited the English and the Scotch to go over to Ulster and colonize these confiscated lands. Ernest W. Hamilton in his recent book "The Soul of Ulster" takes the ground that many of the Scotch were deported by royal authority from the lowlands of Scotland along the English borders to the Ulster plantations. Ford does not discuss this question but does not seem to share Hamilton's view. Nor have I read any other writer who takes Hamilton's view. It would be interesting to know his authority.

Ford traces the history of these Scotch-Irish in Ireland. It is a thrilling history and stirs one's blood. He then follows them to America and gives the history of the various Scotch-Irish settlements in America. We see them in New England, in Pennsylvania, in Maryland, in the Valley of Virginia and in North Carolina. Wherever they went they stood for education, for civil and religious liberty and for the Presbyterian Church. The Scotch-Irish

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played a great part in the making of America and her free institutions and in the founding and building of the Presbyterian Church in America.

It is interesting to note what Ford says about the Mecklenburg Declaration of Independence of May 20, 1775. He neither affirms nor denies its genuineness. If pressed for a statement he would probably deny it. But there is this significant paragraph: "Even were the Mecklenburg Declaration authentic it would possess merely antiquarian interest rather than historical importance, for no recognition of such action or mark of its influence appears in the records of the times. There is however recorded action taken by a Mecklenburg County Convention on May 31, 1775, which is of such signal importance as marking the beginning of American independence that it is given in its entirety in Appendix F."

The author draws largely on original sources and makes frequent use of documentary evidence. This gives the reader confidence in his reliability. The documentary method does not grow tedious in his hands as it does with some writers. He is always interesting and instructive. The book has interest not only for the Scotch-Irish, but for any minister or layman who wishes to know the history of the Presbyterian Church in America better. Presbyterians can see here what a goodly heritage they have.

It seems impossible even for a learned man to make a perfect book. The North Carolinian is startled to hear Professor Ford say on page 404 that "McAden returned to *South Carolina* and became the settled minister of the congregation in Duplin and New Hanover."

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE RELIGIOUS HISTORY OF NEW ENGLAND. KING'S CHAPEL LECTURES. *By Prominent Representatives of Eight Large Protestant Communions.* Harvard University Press. 356 pages. Price $2.50.

This is a book of first rate importance to the student of American Christianity. It gives the history of the following denominations and sects in New England: Congregationalists, Unitarians, Baptists, Quakers, Episcopalians, Methodists, Universalists, and Swedenborgians. Each chapter is written from a sympathetic standpoint by a member of the denomination whose history is given in the chapter. This is not always the best way to write history in an impartial manner. Yet each writer evidently strives to be entirely fair and to write as a scientific historian would write. The chapters are all in the form of lectures and the direct address is used. The lecturers seem to vie with each other in making their respective subjects interesting. As a result we have here an unusually interesting history.

It is strange that there is not a chapter on the Presbyterians in New England. There were many Presbyterians among the Puritants. Not only so, but many Scotch-Irish Presbyterians went to New England. For example, in 1734 there were seven hundred communicants present at the communion service in the Scotch-Irish Presbyterian Church at Londonderry, New Hamp-

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shire. General Stark with his New England Scotch-Irish Presbyterian soldiers delivered a crushing blow to Burgoyne's British troops at Bennington, Vermont, in 1777. Harassed by these Scotch-Irish soldiers on every side Burgoyne surrendered in October, 1777. The editor expresses his regret that there is not a chapter on the Roman Catholic Church in New England. Let us express our regret that there is not a chapter on the Presbyterian Church in New England. The few incidents given above show that the Presbyterians deserved it. Having called attention to this sin of omission I commend the book to all who are interested in the history either of New England Christianity or American Christianity.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE RELIGIOUS FOUNDATIONS OF AMERICA. *By Charles L. Thompson, D. D.* Fleming H. Revell Company, New York. 307 pages. Price $1.50.

The author of this book was for years secretary of the Board of Home Missions of the Nothern Presbyterian Church. During all those years he has evidently kept up his studies in the history of American Christianity. In 1903 he wrote a popular history of the Presbyterian Church in America. His latest book is larger and more comprehensive. In it he tells us of the beginnings of all the leading denominations in America. He tells us of the coming of the Spanish, the French, the English, the Dutch, the Scotch-Irish, the Germans, and the Jews to colonial America and shows us the part which each contributed to the regligious life of America. All of these nationalities, representing various denominations and sects, were cast into the smelting pot and there came out what we call American Christianity with several pronounced characteristics which distinguish it from European Christianity. The most marked of these is the American idea of the complete separation of Church and State. American Christianity has also fostered what Dr. James Macdonald has so happily called the North American idea which is "the right of a free people to govern themselves." This is the idea which President Wilson, a notable product of American Christianity, has been expounding so magnificently to Congress, or rather to a listening world.

Ministers and laymen would find it exceedingly interesting and profitable to study modern Christianity and especially American Christianity. Here is a good book to begin with. It is popular in style and very readable.

On page 227 there is a singular mistake or typograhical error. Francis Makemie is called William Makemie.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE RISE OF MODERN RELIGIOUS IDEAS. *By Arthur Pushman McGiffert.* 310 pages. Price $1.50.

A few months ago a distinguished minister of our Church called my attention to "An Approved Reading Course for Clergymen," which a great pub-

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lishing company was about to get out and asked that we who are connected with the Seminary express our opinion concerning the books in that course. It was rather difficult for us to comply with the request for several reasons. Our space in the Review was taken for one or two numbers ahead. No one man in the Seminary had read all the books. It was impossible to characterize the books in a lump, for they are of varying value and soundness. The book that I now have under review is one of the twelve books in the course referred to. Perhaps it may be taken as a sample.

The author of this book has become President of Union Theological Seminary in New York since he wrote the book. In this book he attempts to show what modern religious ideas are and how we have arrived at those ideas. I suppose we are not to understand that the majority of present day Christians hold these modern ideas, but that they represent the consensus of opinion of the majority of modern theological, philosophical and critical writers. If those who commend this reading course approve of these modern religious ideas they must be widely held among educational and theological leaders in America. Among those who approve the course are President Hibben of Princeton University, President Mackensie of Hartford Seminary, President Stewart of Auburn Seminary, President Kelso of the Western Seminary at Pittsburgh, President Poteat of Wake Forest College, President Harper of Elon College, Bishop McConnell of the Methodist Church, Ex-Moderator John A. Marquis of the Northern Presbyterian Church, and many other notables. If the ideas set forth in this book really represent the ideas held by the majority of modern theological and philosophical thinkers then the modern theological world has moved a long way from the theological views held in the Southern Presbyterian Church.

There are fourteen chapters in this book and the titles will give us a good idea of its contents: Pietism, The Enlightenment, Natural Science, The Critical Philosophy, The Emancipation of Religion, The Rebirth of Speculation, The Rehabilitation of Faith, Agnosticism, Evolution, Divine Immanence, Ethical Theism, The Character of God, The Social Emphasis, and Religious Authority.

At times it is rather difficult to tell whether the author is stating his own opinions or what he conceives to be the modern religious ideas, but if I have understood him correctly the author holds the most advanced views on all the subjects named above. This can be illustrated by a few quotations taken almost at random.

In the Chapter on Evolution we find these paragraphs: "And not simply the interpretation of the Genesis stories but the general view of the Bible has been profoundly affected by evolution. The old notion of it as an immediate revelation from God, equally authoritative in all its parts, has widely given way to the recognition of it as a product of natural evolution . . . . . There is no final and infallible authority in religion and ethics any more than in science and politics. There is no experience which may not be transcended; no principles of reason which may not be outgrown; no code which may not prove too straitened for the enlarging life of the future." "Similarly the

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belief in a primitive divine revelation containing the eternal principles of religion and morality—a revelation which the old theologians made so much of—has been completely undermined. Now it is recognized that religion, like everything else has developed from small beginnings."

In the chapter on the Character of God we are startled by this statement: "As the rights of men over against rulers were emphasized their rights over against God received fuller recognition. Absolute and unconditional sovereignty was more and more widely regarded as an anomaly, whether in human or divine government. In general the change may be phrased as the substitution of the spirit of democracy for that of feudalism. The God of John Calvin was consistent with the feudal notion of society which dominated the Middle Ages."

We find this paragraph in the chapter on Religious Authority: "The infallibility which was finally given up in other spheres could not in the very nature of the case be permanently maintained in those of religion and morals. The disintegrating process could not be confined to certain circumscribed areas. Doubt as to one point must in the long run engender doubt at other points as well. There are still multitudes who occupy the half-way position just referred to, who recognize the historical and scientific errors of the Bible while maintaining its infallibility and absolute authority in religion and ethics, but their number is steadily decreasing." In other words the number of modern theologians and philosophers who accept the Bible as the only infallible rule of faith and practice is decreasing.

These paragraphs give the point of view of the author and the general tenor of the book. The whole book is characterized by marked scholarship. Dr. McGiffert knows thoroughly the field of Church History, Theology, and Philosophy.

A minister with a well trained mind and a mature and discriminating judgment may find it profitable to read this book. It will show him to what lengths modern religious thought has gone. The modern ideas are not confined to theologies. They are found in popular fiction and current magazines, and even in newspapers. It is well for the minister to know what these ideas are and whence they came. Some man in our Church who has a clear, theological mind, and who can write in a good clear style ought to make special study of all these modern theological ideas, and then write a theology from a conservative point of view, which will deal squarely with all these modern questions and problems. The old theologies are good as far as they go, but they do not touch many of the burning theological questions of to-day.

I am interested to note that there are no names from the Southern Presbyterian Church among those who endorse this "Reading Course for Clergymen," and there are not likely to be any.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

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A THEOLOGY FOR THE SOCIAL GOSPEL. *By Walter Rauschenbusch.* The Macmillan Company, New York. 279 pages. Price $1.50.

From our point of view this is a radical book. In fact it is the most radical book which Professor Rauschenbusch has written and that is saying a good deal. Yet if a minister will read it with discrimination he will find it an exceedingly suggestive book. Rauschenbusch writes with great vigor and virility. There is a directness and pungency about his style which makes him very readable.

Professor Rauschenbusch takes the position in this book that the older theologies were written from the purely individualistic point of view and that our conceptions of even the great fundamental doctrines have been colored by that point of view. In recent years, however, great emphasis has been placed upon the study of social questions and the world of thought is passing, or has passed, from the individualistic to the social. That being true our theologies ought to be written from the social point of view. He then attempts to show some of the changes which would be wrought in our conceptions of some of the fundamental doctrines if this were done. Among the doctrines discussed are: The Fall of Man, The Nature of Sin, The Kingdom of God, God, The Holy Spirit, Baptism and the Lord's Supper, Eschatology, and the Atonement.

The reconstructions which the author suggests are often startling, at the same time they are often extremely suggestive. I regret that there is no space for quotations.

When I lay this book down the same thought is borne in upon me that I had when I read Dr. McGiffert's "The Rise of Modern Religious Ideas," and that is that it is time for some good Presbyterian theologian to rise up and write a theology which will deal fully with the theological questions which are to the fore to-day. It has been something like fifty years since the great Presbyterian theologies were written. The processes of thought and we might say the whole world of thought have changed in that time. We need a book which will meet the present day situation.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

FOREFATHERS' DAY SERMONS. *By Rev. Charles E. Jefferson, D. D., Pastor of the Broadway Congregational Tabernacle, New York City.* The Pilgrim Press. 290 pages.

These are not sermons at all, but a group of delightful historical essays on the life and character of the Pilgrim and Puritan fathers who settled in New England nearly three centuries ago. The Puritan has been a rather baffling character for the historian. Some historians have seen little that was good in him while others have seen nothing but good. Dr. Jefferson writes from the sympathetic point of view and sees all the good, but does not hesitate to point out the weak places in Puritanism. I do not know of a book which gives a more vivid or more just picture of the Puritan. There are chapters on "The Pilgrims," "The Puritans of New England," "The Place of the Puritan in

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History," "The Puritan Type," "The Puritan and the Cavalier," "The Puritan Theology," "The Puritan Conscience," "The Puritan Home," and "The Puritan Sabbath and Ours."

Dr. Jefferson writes in a charming style and every chapter holds one's undivided interest while he reads it. It is strange that Dr. Jefferson on page 83 should refer to John Richard Green, the author of "A Short History of the English People," as John Henry Greene.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE LIFE OF CHRIST. *By William Bancroft Hill, D. D., Frederick Weyerhaeuser Professor of Biblical Literature in Vassar College.* Fleming H. Revell Company, 1917, New York, Chicago. 328 pages. $1.50 net.

When we consider the vast number of lives of Christ that have been written in the past by great scholars. we ask the question if there is any need of another life of Christ. In our judgment, there has been a great need for a life of Christ that would weave together the four gospels and present a clear, compact presentation and interpretation of the events in the earthly life of our Lord. We have heretofore looked in vain for such a book. Since reading the present volume of Dr. Hill's we are convinced that this pressing need has been met, and we congratulate Dr. Hill upon supplying this need; we are truly grateful that he has seen the need and has met it so well.

Dr. Hill writes in a clear, direct, compact style. He has no useless rhetoric, no unnecessary words. He attempts to answer the questions, what did Jesus attempt to do, and what did he claim to be? These two questions carry us to the very heart of the person and the work of our Lord.

We gather from various incidental remarks scattered here and there through the volume that Dr. Hill does not take the position that inspiration guarantees historical inerrancy on the part of the gospel narrators; that while they have given us a perfectly reliable and true account of our Lord and are accurate in all their doctrinal statements, yet it is possible that they were mistaken as to the proper location in time of certain events in the gospel history. This is the one objectionable feature in the book and it appears only very rarely.

Dr. Hill has written another book entitled "Introduction to the Life of Christ." We have not read this book but we intend to get it, so pleased have we been with his present volume on the life of Christ. The author in our judgment is very happy in his explanation of the meaning of the baptism of John Baptist. He declares that the water baptism as administered by this great prophet meant two things to the person who was baptized. First: "I hereby repent of my sins;" and second, "I promise to accept the Messiah when he appears." Dr. Hill makes a very interesting statement as to the mode of John's baptism. He says John gained the idea of water baptism from the baptism (immersion) of the children of Israel just before God entered into a special covenant relation with them (Ex. 19:10), or from the baptism (sprinkling) when this covenant was adopted by them (Ex. 24:8). More probably

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it was the baptism (immersion) of proselytes when received into the Jewish faith that gave him his idea. We hardly think it fair to make much use of Jewish proselyte baptism, in as much as we have no positive references to this rite until near the beginning of the third Christian century. As to Exodus 19:10, there is in that passage no reference to immersion. Another statement Dr. Hill makes which we think should be omitted. On page eighty, he says "Concerning the form of John's baptism the statement that John and Jesus went down into the Jordan eliminates aspersion (sprinkling) but still leaves the question open between immersion (dipping) and affusion (pouring)" We are unable to see the force of that remark.

Dr. Hill's interpretations of the various events in the life of our Saviour are marked by unusual common sense. They are very satisfying and convincing. This volume will serve as an ideal text book on the life of Christ in our colleges and seminaries.

EUGENE C. CALDWELL.

Union Theological Seminary.

PAUL'S JOY IN CHRIST, STUDIES IN PHILIPPIANS. *By A. T. Robertson, M. A., D. D., LL. D., Professor of New Testament Interpretation in Southern Baptist Seminary, Louisville, Ky.* Fleming H. Revell Company, 1917, New York, Chicago. 267 pages. $1.25 net.

The expository studies which compose this volume were made at the Northfield Conference for Christian workers, the Winona Lake, Indiana, Conference, and also at Bible Conferences at Columbus, Ohio, Virginia Beach, Moody Bible Institute, Chicago, and at various other assemblies and churches. Those who were privileged to hear these addresses insisted on their publication, and Christians in general are to be congratulated that Dr. Robertson has put these studies in shape for the printer, and that they have been published.

Dr. Robertson covers the whole Epistle to the Philippians, omitting no important verse or statement or clause, and he brings to bear upon Paul's words the most recent light of Bible scholarship. The interpretation grows out of minute and exhaustive study of the Greek text. The precise shade of meaning of the words and clauses is clearly brought out, so that the reader has a clearcut unfolding of every phase of meaning that lay in the Apostle's mind when he wrote the words. Ultimately all accurate exegesis is based upon this minute word-study, and without it the preacher is never sure that he has the precise meaning of the writer. Dr. Robertson gives copious references to his monumental "Grammar of the Greek New Testament," and I know of no better way of a preacher's refreshing himself on the Greek tenses and cases and syntax than by reading this book on Philippians, and looking up carefully the references to the Grammar.

Dr. Robertson holds that Philippians possesses no literary unity, that is to say, Paul is simply writing at random thoughts that come to him, and the Apostle has no definite theme and no logical unfolding of that theme. "It flows along in the most easy and natural way and treats the weightiest topics and the most incidental with equal ease and grace" (page 158). "There

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seems little order save the introduction, the body of the Epistle, and the close, but Paul has an orderly method in his own mind in spite of the apparently easy and incidental way in which he goes on his way" (page 245). Yet Dr. Robertson does not attempt to show the orderly method which Paul had in mind. We are convinced that Dr. Robertson would have made his book all the more valuable had he shown the logical relation existing between the successive paragraphs of Philippians. He treats each paragraph as if it were a separate and distinct epistle in itself. He admits, however, that the dominant note in the Epistle is that of Joy. On the other hand, we feel sure that Philippians does have a definite theme, and that that theme is unfolded step by step to its climax and conclusion.

Many preachers to-day are taking up the book-method of Bible study, and are preaching series of sermons based on this method, and in our judgment, Philippians is the very best book to begin with, and we suggest the following helps:

Lightfoot's great critical Commentary, based on the Greek text is indispensable. J. H. Jowett's volume of expository sermons on Philippians, under the title of "The High Calling" is stimulating and rich in noble illustrations; also "The Philippian Gospel, or Pauline Ideals," by Dr. W. G. Jordan, Professor of Old Testament in Queen's University, Kingston, Canada, will be found of real help; and last but not least, this splendid volume by Dr. A. T. Robertson.

We have seldom read a more delightful exposition than these studies on that most charming letter that Paul wrote, the Epistle to the Philippians.

EUGENE C. CALDWELL.

Union Theological Seminary.

ROMANS AND I AND II CORINTHIANS. *By William Evans, Ph. D., D. D., Associate Dean of Bible Institute, Los Angeles, California.* T. H. Revell Co., New York, Chicago. 253 pages. $1.25 net.

This volume is one of the series of book studies of the various books of the Bible known as "Through the Bible—Book by Book." This is the third volume in the series to appear. It was our pleasure to review the first two volumes on "The Books of the Pentateuch" and "The Gospels and the Book of Acts." We are glad to see this third volume in the series on Romans and I and II Corinthians. We can repeat with added emphasis concerning this volume all the good things we said about the first two volumes.

Dr. Evans excels in clear-cut, simple analysis and in practical pungent exposition. He shows the organic structure of the books of the Bible. We know of no better guide in the book-method of Bible study than Dr. Evans'. Any minister who is using the book-method in his church can not afford to be without these books by Dr. Evans.

EUGENE C. CALDWELL.

Union Theological Seminary.

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DEEP CALLETH UNTO DEEP. A popular report of the British and Foreign Bible Society for the Year 1916-1917. The Bible House, Queen Victoria Street, London.

Every year we look forward with eager delight to the appearance of the annual report of the noble work of the British and Foreign Bible Society. For the reports have nothing formal or dry about them; they are written in beautiful classic English and are full of light and life and joy. This year's report, though briefer than usual on account of the increased cost of paper and printing, is of unusual interest, because it tells the thrilling story of how the society is sending the blessed Book of God to the trenches and battlefields of the great war. If ever there was a time when Christians of all lands should make handsome contributions to the society, now is the time.

"Amid the storm and earthquake and fire which are working havoc in the world, we have lost no opportunity to distribute that Book which speaks with the still small voice of God. In trenches and dugouts, in prison camps, in barrack rooms and on battleships, the fighting men of all the nations now involved in conflict have been reading the khaki-bound Testaments and Gospels and Psalters issued by our society. Since the war began we have been able to provide for this purpose over six million volumes in more than sixty different languages.

"If only we could follow those little books on their sacred mission, we should see them discolored by mud and rain, torn with shell-splinters, stained with blood; we should hear them whispering comfort by the beds of countless wounded; we should watch them lifted reverently from the pockets of the dead."

* * * * *

"These awful years are indeed appointed for the test and trial of our faith, our fortitude, our sacrifice. Yet now, when God makes bare His arm, it is surely a solemn and inspiring thing to be alive. We feel that the Bible was written for such a time as this. It speaks to our hearts to-day, as it never spoke before. And when we face the tumult and agony of nations in the light of the New Testament, we are 'utterly convinced that of all kingdoms there is but one that has no end.' "

EUGENE C. CALDWELL.

Union Thelogical Seminary.

THE EVOLUTION OF THE HEBREW PEOPLE, AND THEIR INFLUENCE ON CIVILIZATION. *By Professor Laura H. Wild, Mount Holyoke College.* Scribner's Sons, 1917. Pp. XI, 311. Price $1.50 net.

The problem of teaching the Bible to the college sophomore, and the effort by Professor Wild through several years to solve this problem, gave reason and incentive for this book. It is written in a way to do more than help the sophomore, "who came to college with no adequate conception of what the Bible stands for." It will arrest the attention of thoughtful and inquiring students of all classes and degrees. The book is packed full of interesting

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matter, and is well worth its price. At the very lowest estimate, it is a thesaurus of fact and inference from the beginnings and growth of barbaric and semibarbaric nations. The author begins with the lowest stratum in the ruins of prehistoric villages, even with *pithecantropos*, and climbs slowly up the stairs of time, to Jesus and Paul.

Her primary assumption is the truth and necessary operation of the law of Evolution. The struggles of primitive man with the laws of nature, and with the superstitions and limitations of his own wild nature; all the racial heritage and influences, which preceded the Hebrews in their corner of the earth; the natural forces and social influences operative around them in their national existence; all of these find their resultant in the moral and spiritual phenomena of the Old Testament; and even in the remarkable facts of the New Testament. Mountain and valley, sea-plain and river-gorge, heat and cold, volcano, flood and desert-draught, agriculture and commerce, freedom and oppression, are to be taken into account, if we would appreciate and interpret Hebrew life and literature. All of which is true in a degree; but with them all, and more of their kind, the wonders of the Bible would be unintelligible. The reader feels that the author of the book has passed over the deep and real things of God for surface incidentals.

In her view, the marks of barbaric animism, fetishism, witchcraft, magic, taboo and polytheism are upon the Old Testament, well down into the historical books. Abraham and his family were of polytheistic mind, and it is not clear when his descendants broke away from many gods; possibly in the days of Elijah, or even as late as Hosea. Woman had a hard lot, polygamy being taken for granted until the ninth century. It is evident that Professor Wild does not see the distinction, clear enough in the Old Testament however, between the apostasies of carnal men and the religion of Jehovah, which from the first strove against those apostasies. Her mistake is common to all rationalistic interpreters. The prophets and their message in large measure were products of the nation's change from simple country life to the extravagances of the city. Jesus himself, "standing at the end of a great racial era of productive, prophetic thought," "summed up the vital ethical truths that had begun to dawn on his own race."

Nearly the whole of the first half of the book is concerned with the remains and crude practices of barbaric nations. These are then read into the annals of Israel. This is interesting; but it is not in the Bible at all. It cannot be called an interpretation of the Scriptural narrative of a *peculiar* people. Miss Wild's evolution of Israel ignores the principal recorded fact, that God made a revelation of Himself and His purpose to this people. And this was the decisive factor.

We cannot believe that this book is to be taken as a stage in the evolution of that famous school of faith and missionary zeal, the Mount Holyoke of Mary Lyon.

EDWARD MACK.

Union Seminary, Richmond.

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THE VARIED BEAUTY OF THE PSALMS. *By Rabbi H. G. Enelow. D. D., Temple Emanu-El, New York.* Bloch Publishing Company, New York, 1917 102 pages.

This little book contains a series of addresses delivered by Dr. Enelow in Temple Emanu-El on Monday mornings in 1915. The presentation of studies in the beloved book of Psalms is both popular and charming, and is done with effective directness and simplicity. Without intricacies or technicalities the rare beauties of the Psalms are made to appear. The discussion is not philosophical nor theological nor literary, but appreciative and religious. The poetical, moral and mystical beauties of this song book of a nation are made luminous. There are eight brief chapters, each of which suggests and opens up paths for further study of its particular theme. Of special interest to every minister will be found the chapters on The Religion of the Psalms, Mysticism in the Psalms, and The Psalms of Pensive Doubt. The discussion of Music and Dance in the Psalms is also of interest, and somewhat novel. The author illustrates each point made with well-chosen readings from the Psalms. Such preaching is practical, and must be helpful. If a minister is planning to open the book of Psalms to his people, he will get suggestion and inspiration from this delightful and devotional book.

EDWARD MACK.

Union Theological Seminary, Richmond.

THE PROPHET ELIJAH TO CHRIST. *By Andrew M. Blackwood.* Fleming H. Revell Co., N. Y. Pp. 232. Price $1.25 net.

The author of this suggestive book is the successful pastor of The First Presbyterian Church of Columbia, S. C. It is worth while to see the way in which a busy pastor presented in popular style and from a conservative standpoint the messages of the Prophets of Judah and Israel. His well-written presentation is not critical but very helpful. A striking feature of the book is an excellent system of fifteen charts designed to aid us in our grasp of the life, times, and messages of the Prophets.

The ten chapters are headed as follows: The Prophets: Men Greater Than Kings; Elijah: The Prophet of Fire; Amos: The Herdsman from the Hills; Hosea: The Prophet of Forgiving Love; Isaiah: The Prophet to the Nation; Micah: The Social Message of the Prophets; The False Prophets: Hypocrites; Jeremiah: The Patriot and Saint; Malachi: An Old-Fashioned Revival; Jesus Christ: The Matchless Prophet."

It was my privilege to hear Dr. Blackwood deliver these lectures at Montreat, N. C. and Richmond, Va. They have lost none of their power because they have been put in book form. I have found him to be the same winning personality in print as in life. The book won me and held my attention throughout. In closing it I am sure of its helpful ministry in my understanding better the messages of the Prophets and their meaning for us.

O. E. BUCHHOLZ.

Richmond, Va.

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PEDAGOGY FOR MINISTERS. *By Alvah Sabin Hobart.* Fleming H. Revell Co., New York. 184 pages. Price $1.00 net.

The author of this book is the Professor of New Testament Interpretation in Crozier Theological Seminary.

This book has proved a help to me in my work as a pastor. Its contents are of daily value to every minister. Here are the subjects by chapters: The Pastor as Educator; What is Pedagogy; Attention; Words as Symbols; Metaphors and Similes; Illustration; Reasoning; The Point of Contact; Ideals; Self-Activity; Motives (2 chapters); Exposition; Doctrinal Teaching; Creeds and Liturgies; Pedagogy in the Management of the Church; Evangelistic Pedagogy. Every chapter is intensely practical. Many things with which every minister is familiar may be found in the book, but I have not read recently any work which makes these things quite so clear and practical. As I read the pages from Dr. Hobart's pen I was aware that he was practicing what he preached.

May I quote from the book a few lines which will give an idea of its value? Under the subject of "Words as Symbols" is the following paragraph (page 51): "It is astonishing how many people have similar misconceptions of very common words. The words raise imaginations and suggest ideas of many different sorts. The terms "communion," "church," "hell," "inspiration," "infallibility," "soul," "spirit," "Pharisee," "hypocrite," and hundreds more are liable to be spoken by one man to convey certain ideas, but when they get to the other man's mind they are loaded with a different sort of freight."

O. E. BUCHHOLZ.

Richmond, Va.

RECORDS OF THE LIFE OF JESUS. *By Henry Burton Sharman.* Geo. H. Doran Co., New York, 1917. 319 pages. Price $2.50.

We are all familiar with the terms Super-six, Super-dreadnought, Superman. The Super-harmony of the gospels is the designation given this new book of Dr. Sharman's by the publishers. The claim for this sub-title is based on a number of features which are given below largely in terms of the author himself.

The material of the gospels is so arranged as to permit the continuous reading of each gospel with the exception of Matthew, chapters 8, 9, and 10. Those portions of the text that appear in Roman type represent each record in its own chronological order, while those portions that appear in italic type are not in sequence of the records from which they come, but are placed where they stand in order that they may be studied there in relation to the record that does stand chronologically at that point. If, therefore, the reader will pass over what stands in italic type, the book may be used for the independent consecutive study of any one of the four individual records.

I fail to see any very great advantage in this feature and hardly think most users of a harmony will consider it worth the additional space made necessary by the arrangement.

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Again, it has been the intention of the author to show on each page all the related material from all parts of the records—either by direct parallelism or by attached footnotes. When the related material has chronological agreement, all the reports stand in parallelism in Roman type. When the relation is one of event or thought only and not also of chronology, the reports stands in italic type. Passages which are similar but not actually parallel are given in footnotes. At the bottom of the page full Old Testament references also are given. It should be true, therefore, that all related material with the exception of John's record is shown on the same page of the book.

This feature is thoroughly well done, will appeal to any user of a harmony and is well worth the price of the book.

Only the synoptics are harmonized. The gospel of John is given by itself with cross references to the other gospels. The author does not believe the best results could be reached by a direct combination of the four gospels. He thinks one should first be enabled to acquire the contributions of Matthew, Mark, Luke, and then the immeasurable value in John will be both better understood and more justly used in coming to the fullness of the knowledge of the stature of Jesus.

However this may be, more readers of the book would have been better pleased to have all the related material on the same page without any exception.

A minor objection to the book is to be found in its size, an octavo volume with very broad margins and many all but blank pages. In these days when economy is being urged along all lines we cannot help but be impressed with the apparent waste here. Besides, if the book had been smaller it would have been more usable.

M. E. SENTELLE.

Davidson College.

HISTORY OF THE METHODIST EPISCOPAL CHURCH. *By John Wesley Butler.* The Methodist Book Concern, 150 Fifth Avenue, New York. Price $1.00. 156 pages.

Dr. Butler is the son of the founder of Methodist missions in Mexico. He has given his life to that country, hence he speaks with authority. He has given a most excellent account of the work of his church in Mexico. He has done more in that he has thrown light on some of the great Mexican problems of to-day.

JAPAN IN WORLD POLITICS. *By K. K. Kawakami.* The Macmillan Company, New York. Price $1.50. 300 pages.

A fervent loyalty to the United States (the land of his adoption) leads the author to trace her friendship for Japan. He shows how that friendships has been impaired, also what can remove the misunderstandings and make the nations to go forward with mutual interest. The student of Japan must read this book, others should read it.

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CHINESE WOMANHOOD. *By Lucinda Pearl Boggs.* Methodist Book Concern, 150 Fifth Avenue, New York. Price 75 cents.

After reading this book we feel that the authoress will accomplish her purpose well. The purpose is "to help the women of the East and the women of the west to feel the common bond of womanhood, in the hope that it will be their sweet reasonableness which will join the peoples of the Orient and the Occident in mutual understanding and good fellowship."

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...THE UNION SEMINARY REVIEW

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JULY, 1918

TABLE OF CONTENTS

INTRODUCTORY . . . . . *Editor* 285
A REVIEW OF THE GENERAL ASSEMBLY AT DURANT . . . . . *O. E. Buchholz* 287
MARXIAN SOCIALISM, ITS THEORY, ITS FEATURES, ITS CONTACT WITH THE BIBLE . . . . *William Thomson Hanzsche* 303
FIRST PRINCIPLES OF A THEISTIC FAITH . . . . . *J. J. Murray* 316
DEMOCRACY AMONG THE HEBREWS . . . . . *S. K. Phillips* 325
JESUS CHRIST THE ETERNAL LOGOS OF THE FATHER . . . . . *Herbert S. Turner* 336
CHINA SINCE THE REVOLUTION . . *J. Leighton Stuart, D. D.* . . 351

EDITORIALS BOOK REVIEWS

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THE UNION SEMINARY REVIEW

VOL. XXIX. JULY, 1918. No. 4.

INTRODUCTORY.

The articles in this number of the REVIEW have been contributed by young men in the Church. All of the contributors are alumni of Union Seminary in Virginia. Rev. O. E. Buchholz graduated in 1914 and has since been pastor of the Overbrook Presbyterian church in Richmond. He has continued to study in the Seminary along post-graduate lines. It is refreshing to look at the General Assembly through the clear eyes of this young man.

Rev. Wm. T. Hanzsche belonged to the class of 1916. After leaving Union Seminary he did special work in Princeton University and Princeton Seminary. He then pursued post-graduate work at the University of Chicago.

Rev. J. J. Murray graduated in 1913 and then spent a year in post-graduate work in Glasgow under such men as Dr. James Denny, Principal T. M. Lindsay and Dr. W. M. Clow. Mr. Murray is just now entering upon his work as chaplain in the United States Army.

Rev. S. K. Phillips graduated at Union in 1910. He is a son of the late Dr. A. L. Phillips, who was superintendent of Sunday-school and Young People's Work in the Southern Presbyterian Church for so many years. Mr. Phillips is now engaged in religious work among our soldiers.

Rev. Herbert S. Turner graduated in 1917 and has done post-graduate work in Union Seminary as Hoge Fellow and in the University of Chicago. Mr. Turner is now supplying the First Presbyterian church, Durham, N. C.

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While Rev. J. Leighton Stuart, D. D., is a little older than those mentioned above, he is still a young man and is regarded as one of the most scholarly and most effective missionaries in China.

The articles in this number are not only intrinsically interesting and instructive, but they show those of us who are growing older what manner of young men are rising up to take our places. They are men of marked scholarship and of genuine spirituality.

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A REVIEW OF THE GENERAL ASSEMBLY AT DURANT, OKLA.

By the Rev. O. E. Buchholz,

Pastor of the Overbrook Presbyterian Church, Richmond, Va.

The wonder of the West is the opulence of Oklahoma. Her wealth lay in her products, not only mineral and agricultural, but also ecclesiastical. Her latest product was a General Assembly. Within eight days in Durant, Bryan County, there was begun, matured and ended the fifty-eighth General Assembly of the Presbyterian Church in the United States. The hospitality of the people of Durant and the fine spirit of the commissioners made the conditions which, under the blessing of God, produced a notable Assembly.

It was the first and therefore the best Assembly that I ever attended. Not a session did I miss. I was glad and grateful to be a member of such a court. The glory and inspiration of the Assembly will follow me all the days of my life as a rich and enriching blessing.

Fairness was a characteristic of the Assembly, and found its highest exemplification in the Moderator, the Rev. James I. Vance, D. D. He did what he thought to be the right thing in every instance. Prejudice did not sway his conscience. On one occasion he was urged by his friends to leave the chair and speak on the subject of Organic Union, but he refused to be persuaded to leave his duty even for a moment or two, considering it the fair thing to the Assembly to remain in that position to which he was called.

It was a good-natured Assembly. Many trying questions which would ordinarily breed bitterness arose, yet through all of them there was an unbroken spirit of fellowship. Mr. T. B. Talbot often relieved the Assembly of its strain and stress by

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telling some good story or by making a few humorous and timely remarks.

It was a submissive Assembly. By that I mean that the minority always seemed to submit for conscience's sake to the majority. One sentence from the closing remarks of Dr. James I. Vance, the Moderator, expresses the feeling of the minority on all questions: "The feeling of the men on both sides has been good. We do not go away from Durant a divided Assembly."

It was an optimistic Assembly. The work of the year just closed was very good, as was shown by the Executive Committee's reports. Foreign Missions have had the most fruitful year in all their history. Five thousand nine hundred and seventy-two were received into the native churches, an increase over last year of 716. The total receipts for both regular work and specials, including legacies, etc., amounted to $670,287, an increase of $83,743 over the previous year's similar total. The Home Missions Committee's receipts were $233,990.73, an increase of $40,627.25 over last year. The Executive Committee of Christian Education and Ministerial Relief reports an increase of $39,166.20 for the general fund. The Executive Committee of Publication and Sabbath School Work reports gains in all their work. Amid all the war conditions the work of the Church has progressed in every line, for which we are grateful to God.

It was a prudent Assembly. Large plans were made for the future work of the Church. A program was adopted which calls for the raising of $12,000,000 for all benevolences in the next three years, beginning April 1, 1919. The Foreign Missions Committee was apportioned $1,140,000 for the year beginning April 1, 1919, an increase of $407,000 over the last Assembly's apportionment. The Home Missions Committee was apportioned $570,000 for next year, an increase of $213,600 over the last Assembly's apportionment. The results of the "Three Million Dollar Drive" has shown what could be done, and the Church has ventured out upon a wise and large plan.

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It was a singing Assembly. Perhaps the glowing reports of the progress of God's kingdom in our Church, or the richer experience of God's grace in each heart, helped us to sing. In addition to these aids we had a leader in the person of Alfred T. Mason, of Memphis, Tenn., an elder and superintendent of the Second Presbyterian Church Sunday school, who simply made us sing. There is no trouble for a man who cannot read a note or strike a right key to follow such an enthusiastic leader as Mr. Mason. In addition to our great leader, we had a great collection of songs in the new book called "Life and Service Hymns," to which the Assembly was introduced. This book came from our Committee of Publication. Every song went home to our hearts and many of us carried the songs back to our homes.

It was a war Assembly. The following telegram was sent to President Woodrow Wilson:

"*To the President of the United States,*
Washington, D. C.

"In this crucial hour of Christian civilization, the General Assembly of the Presbyterian Church in the United States commends you to the God of all grace; we are confidently relying upon you, as the spokesman for the moral forces of the world, to carry on your gigantic task to a righteous conclusion.

"We express our earnest sympathy, and assure you of our Christian fellowship and all possible and proper support in these days of trial, and pray God's wisdom may guide you.

"We believe that with your superb courage and sublime faith you will be used as the means of saving to us and to humanity the Christian principles which are our priceless heritage from our fathers.

"JAMES I. VANCE, *Moderator.*
"T. H. LAWS, *Stated Clerk.*"

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President Wilson replied as follows:

"THE WHITE HOUSE, *Washington,* May 20, 1918.

"My Dear Dr. Vance:

"I am sincerely obliged to you and your associates for the cheering and reassuring message which you sent me in the name of your General Assembly, and I beg you to accept for yourself and for them this expression of deep appreciation and warm thanks. Your confidence and support strengthen and hearten me very much."

"Cordially and sincerely yours,

"WOODROW WILSON.

"Rev. James I. Vance, Durant, Okla."

Friday evening was given over to the consideration of war work under the auspices of the War Work Council. After hearing an encouraging report of the response already made by our churches to the war work, messages of great power were brought to the Assembly by Dr. Arthur G. Jones, of San Antonio, Texas; Rev. Trigg A. M. Thomas, Presbyterian camp pastor at Camp Doniphan, Oklahoma, and Dr. E. T. Welford, of Newport News, Va. All these men spoke of the ways in which the Church is helping the soldiers and sailors, and pointed out the fact that there is a work among the soldiers and sailors which only the Church can do.

On the following afternoon an hour was set apart as a "time of confession and prayer to God, supplicating His grace and pardon for sin and the manifestation of His power in bringing about a righteous peace." Rev. R. G. McLees led the meeting and spoke on "prayer as the most potent power in our hand to-day."

It was an educational Assembly. Popular meetings were held Monday and Tuesday evenings. On the Foreign Mission program of Monday evening were Dr. Egbert W. Smith, who

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told of the Committee's work for the past year, and Rev. Fred Hancock, who recounted the opportunities and problems of the work in China, and Rev. L. B. Tate, who told us how the gospel of Christ was changing the hearts of men and women in Korea. Home Mission evening was the most interesting of all the popular meetings. The Church was crowded to overflowing. Dr. Morris presided and informed the Assembly that the church in which we were meeting was an evidence of the work of Home Missions in Oklahoma. The five commissioners from the Snedecor Memorial Synod sang for the Assembly. Mr. Semple, a member of the Choctaw tribe of Indians, spoke in a humorous and interesting way. The Choctaw Indians were present and sang in the Choctaw language.

It was an Assembly opposed to organic union at this time with the Presbyterian Church, U. S. A. There were several problems before the Assembly, such as that of the Church's care of the soldiers and the sailors, the increased cost of missions, the shortage of ministers, but the question of union was the outstanding issue in the mind of every commissioner.

Dr. Wells, the chairman of the Conference Committee on Union and Federation, presented the committee's able report, which was referred to a Special Committee, of which Dr. Ogden was the chairman.

The Special Committee brought in a majority report and minority report. Dr. Wells presented a substitute motion for both the majority and minority reports. The following reports and motion were before the Assembly:

Majority Report.

Your committee has considered with the greatest care the able report of the Conference Committee on Union and Federation, and we recommend that said report be received, and the committee commended for its diligence and for its careful presentation of a most important and difficult subject.

The idea of a federative union of all the Presbyterian and Reformed churches in America commends itself to us, and we trust that the time may soon come when this shall be realized.

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We find that the plan of organic union proposed by the committee of the U. S. A. Church meets in apparently unequivocal language, every objection to union expressed by our committee, and in addition, contains a provision for the safeguarding of local self-government by the granting of the largest constitutional authority of the Synods. If this statement made by the U. S. A. committee, is an expression not only of the judgment of the members of that committee, but of the heart of the Church they represent, we believe that it constitutes a basis for further and definite conference concerning the union of our two bodies. Because of our historic oneness, and because of the proximity of our work, we believe that the outstanding and immediate object of our consideration should be the proper relationship between these two Assemblies, rather than the possible federative union, much as that is to be desired, of all the Presbyterian and Reformed churches of America.

We believe that in the consideration of this important subject, every safeguard should be used to prevent misunderstanding and division in our own midst, and that we should deal with the problem in such a spirit and method as to make impossible a rupture in our own Church.

We, therefore, recommend:

1. That the present Committee of Conference be continued and enlarged by the appointment of such additional number as to give one representative to each of our Synods, and in addition that the moderator of this Assembly be made a member of the committee, and that as moderator he be appointed chairman.

2. That a personal representative be sent at once to the General Assembly, U. S. A., now in session at Columbus, Ohio, to state most frankly to that body our mind in this matter, and to request that Assembly, in the event it approves the plan proposed by its Conference Committee, to submit to its Presbyteries said plan, asking them to express at their fall meetings their judgment as to the use of this plan as a basis for definite conference on union.

3. That this Assembly now send the aforesaid plan of union

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to our Presbyteries, asking them to express, at their fall meetings, their judgment as to whether this plan, provided it be approved by a majority of the Presbyteries of the U. S. A. Church, be in their judgment, a basis for entrance upon definite conference looking to union, and to report at once their action to the stated clerk of this Assembly.

4. That in the event a majority of the Presbyteries in each Church express a favorable judgment, our committee be instructed to enter at once into conference with the U. S. A. committee, with a view to working out a definite plan of union, based upon the principles laid down in the aforesaid proposed plan, and that this committee report its conclusions to our Assembly of 1919.

5. That in the event a majority of our Presbyteries disapprove the plan submitted to them, our committee be instructed to continue its conferences with the U. S. A. committee looking to the federative union of all the Presbyterian and Reformed churches in America.

Respectfully submitted.

DUNBAR H. OGDEN,
Chairman.
MELTON CLARK,
Secretary.
DAVID H. SCANLON,
THOMAS CUMMINS,
W. M. B. HOBBS,
F. Y. SMITH,
JOB GOING,
EDWIN F. WILLIS,
WM. P. NEILSON,
MARTIN WILLIAMS,
W. C. TATE,
J. J. NORRIS,
W. S. JACOBS,
A. J. MCQUEEN,
A. H. FERGUSON,
S. STRUDWICK.

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Minority Report.

The undersigned, finding himself unable to concur in the report of the Special Committee on the Report of the Conference Committee on Union and Federation, reluctantly, but with none the less a sense of duty and of loyalty to our Church, submits the following minority report:

1. That the Assembly approve of the report of the Committee of Conference with the Presbyterian Church, U. S. A.; that it thank the committee for its masterly and clear report, for its diligence and faithfulness in its labors, and for its intelligent and painstaking devotion to the task assigned it; that it commend it for the care with which it held itself within the terms of its commission, in the resolution under which it was appointed; and that it congratulate the committee upon the heartiness and unanimity of its action.

2. That the Assembly concur in the unanimous judgment of the Committee of Conference with the Presbyterian Church, U. S. A., that neither organic union nor federal union at present can be effected.

3. That the Assembly adopt the recommendation of the Committee of Conference with the Presbyterian Church, U. S. A.; that this Committee of Conference be continued another year to receive any added light that may be had, and to make final report to the Assembly of 1919. This the Assembly does that it may show the world its willingness to follow God's leading as to our Church's relations to all who believe in the Lord Jesus Christ.

4. That in its further actions, the Committee of Conference shall follow the directions of the last Assembly and of this Assembly, and especially the expressed will of the Assembly touching the consideration of the federation of all the Presbyterian churches of our country, upon some practical and effective basis.

George Summey.

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SUBSTITUTE MOTION OF JOHN M. WELLS.

The Assembly approves the report of our Ad Interim Committee on Conference, and continues the committee as requested by the Committee on Conference of the Presbyterian Church in th United States of America. The Assembly goes on record as opposing organic union at this time, but as approving the idea of a federal union of all the Presbyterian and Reformed churches of the United States.

The debate before the Assembly on the subject of union centered around the following important points:

1. *Doctrine.*

Dr. Fraser said: "There is a tremendously significant difference in the attitude of these two churches towards wrong doctrine. Now, I do not say, and I want to impress the fact that I do not say, that the Northern Church is unsound. A minister from our Church . . . wrote me that ninety per cent of the ministry of the Northern Church is sound. I heard one man say ninety-five per cent is sound, but the difficulty is that the ninety per cent allowed themselves to be controlled by the ten per cent.

"I am not charging them with unsoundness, but I believe that we ought to face the fact that they do occupy a different attitude towards heterodoxy . . . What I assert about the Church (U. S. A.) is that they have not been as faithful in the maintenance of the "faith of our fathers" and testimony against heterodoxy as we have. I heard a man defend New York Presbytery, a member of it. He patted me on the shoulder and said: 'Why, they have a great deal to say about the New York Presbytery, but do you know, on one occasion we refused to ordain two young men in New York Presbytery, and they went off into an adjoining Presbytery, and they ordained them without asking any questions.' And I submit that that only proves that there was one Presbytery in that Church that was not as faithful as the New York Presbytery.

"It doubtless is true, to our intense mortification, that some

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of our men in pulpits do not ring true to the doctrines of our Church. We have, however, never gone to the length of inducting a man into the ministry who was wrong upon any of these points. If that thing exists, is the proper remedy to go into another Church where there is less sensitiveness with regard to the proper doctrine than there is with us; or shall we not remain apart, and purge ourselves of that trouble?

"The suggestion has been made that the other Church needs the conservatism of the Southern Church to deal with heresy. I wonder if you ever heard of a woman who married a man to reform him, and what the result was in a majority of cases? I want to ask you, brethren, to consider this question: If ninety-five per cent of their ministry cannot control the five per cent, what hope have we, if we go in there, to add anything to the strength in dealing with that trouble? . . . And I believe if we go into that Church, we will largely lose the power to testify for the truth."

Dr. Dobyns said: "On the matter of doctrine, I regard it as by no means insurmountable. I know from association and fellowship that the Northern Presbyterian Church is as sound on the essential doctrines of the word of God and the religion of Jesus Christ as the Southern Church. I am just as much opposed to the doctrines of the radical or unsound wing of the Northern Church as anybody. I was ordained by the Presbytery of Chicago, and in the Presbytery of Chicago at that time were some men that were unsound, and that Chicago Presbytery got its purification, if it has ever had it, and it has to an amazing degree been straightened out, by the advent of a Southern Presbyterian minister among them. If one man can be used of God to swing a whole Presbytery for orthodoxy, surely 300,000 Presbyterians could have a tremendous influence toward holding pure the doctrine of the Assembly. I verily believe that no opportunity could be given, either for such a world-wide or such an everlasting testimony, as that very organic union.

"I sat in a Southern Presbytery and saw them ordain to the ministry, after an examination, a man who had not only

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announced that he did not believe in the verbal inspiration of the Scriptures, but one I had heard a number of times say that he did not regard the Bible as the finished revelation. That he saw no more reason why John should be chosen as inspired than that he should be. I had told three members of the Presbytery the night before that the fellow was unsound, but I am not going to judge the whole Presbyterian Church by those three men. I sat in an Assembly a few years ago with a minister who said that the views of Dr. Briggs were more nearly his than any statement he had seen. Yet I would not have the Southern Church judged by this one man's statement."

2. *Church and State.*

Dr. Fraser said: "I want to touch on one more point that was brought up—that is, the difference between the churches with reference to the question of Church and State. I have heard the statement made, 'Oh, that's something old; that's away back yonder, and we've got away from those things.' Mr. Moderator, that's one of the newest questions in the Church. Do you not know that all through the centuries there were troubles with reference to this question of Church and State. I feel as if I can hear the deafening rumble of wrong doctrine on this subject, as it comes crashing down through the centuries. And I do not believe that our Northern brethren understand our position. A good many of them do, but I believe a good many of them do not. I will give this proof of it: I heard one of the most evangelical ministers, a man for whom I have the utmost respect, I heard him speaking to a Southern audience and he said that he would make every effort to avoid exciting any prejudice at all; and he told without apparently appreciating in the least degree the fact of the inappropriateness of it and apparently as something to be proud of, that a committee of one hundred and fifty men from his General Assembly went into the presence of the President of the United States and offered his Church for the prosecution of the war. I don't believe that he appreciated at all the fact that that thing grated upon our sensibilities. At the same time, he was preaching on the text about 'Standing to the covenant,' and he said. 'I am

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going to get you who will, to stand to the covenant,' and he said, 'Before we get to that, let us stand to the flag.' He told this incident about the soldier who died. His father was standing at his beside, and he uttered this sentence: 'That he did hope that in heaven there would be some crevice in the Golden Gate through which he could get a glimpse of "Old Glory."' Mr. Moderator, if we are going into that Church (U. S. A.), we are going to lend force and volume and momentum to that theory of the relations of Church and State, and we are going to add more might to it. And as I draw to the close of my remarks I do wish to impress, just as emphatically as I can, with all the earnestness of my nature, this fact that, if we do let go of this truth, and we begin to dabble with political matters, we lose the only ground upon which we can fight the political ambitions of the Church of Rome; and that is the greatest menace, perhaps, to-day in the United States. If we go into the other Church (U. S. A.) and set up our views, and are voted down, we will lose our testimony in the world to this important truth."

Dr. Dobyns said: "I deplore such a thing as a man saying 'he wanted to see Old Glory when he got to heaven'—he will see 'New Glory' when he gets up there. But I would not want to judge the Northern Presbyterian Church by one man's statement. It is one man in the midst of many.

"As to the construction of the standards, I do not regard that to be of sufficient importance to keep these two great bodies apart, and for one reason if for no other, that 'all Synods and Councils may err,' and it is quite as likely that the General Assembly of the Presbyterian Church in the United States has already, and may in the future, possibly not so frequently, violate that rule which we regard as essential as the Northern Church. I do not believe that the action of any one Assembly can be taken as representing absolutely, positively and infallibly the sentiment of an entire communion."

Dr. Wells said: "The two churches are not seeing face to face. The Spring resolutions have never been expunged from the records of the U. S. A. Church. Like the noble Christian

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gentlemen that they are, the Northern Assembly has withdrawn all aspersions, but it continues to make political deliverances."

3. *Negro Question.*

Dr. Dobyns said: "Nor do I regard the negro question as an obstacle, for the reason the U. S. A. Church is already practicing to some extent, the very things that we are—separate Synods, separate Presbyteries and the holding of memberships of colored people in white churches."

Dr. Wells said: "The point of view between the two churches is different in regard to colored people. We who love the negro recognize that the social line is a necessity. There is no evidence of lack of love of the negro by the people of the South. The recognition of the social line is necessary for the preservation of both races. In one of the papers of the Northern Church there was a statement about the social line that we do not want our families to read. We have now splendid Church papers. Danger will come from the introduction into our homes of teachings that we cannot endorse."

4. *Comity.*

The report of the Conference Committee referred to the widespread feeling of disappointment growing out of certain questions of comity that have arisen between the two churches. In New Orleans, El Paso and Springdale, Ark., certain acute differences arose between the two churches, which have not been settled in a satisfactory way, although the two Assemblies came to suitable terms.

Dr. Dobyns said: "I do not regard questions of comity of sufficient importance even for me to mention them to a joint committee."

5. *Size of Assembly.*

The report of the Conference Committee mentioned their fear of the unwieldiness of the united Church.

Dr. H. G. Hill said: "It is too large a body to legislate."

Dr. Ogden said: "I want to know why we could not find out what they meant by giving the Synods the 'larger power.' He was in favor of an organic union which would give the Synods large powers for local government."

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6. *Referendum.*

Judge A. H. Ferguson said: "The statement has been made that the majority of people in the Southern Presbyterian Church favor organic union. If this is true, it ought to be known. We ought to put the ear to the ground. I myself here in Oklahoma see much of waste through overlapping."

Dr. Melton Clark was in favor of submitting this splendid plan of organic union proposed by the Northern Church to the Presbyteries of both churches to find out whether they approved of it.

Dr. Summey said: "It (the majority report) violates the fundamental idea of Presbyterianism by endorsing the popular 'referendum.' The best minds in the country have set themselves against the 'referendum.' This referendum is to ascertain the mind of the members of the Church on a question that belongs exclusively to the General Assembly. It is not a referendum on a question of representation, but on a question of correspondence with other bodies. To do this would be like the Senate of the United States sending down a draft of a treaty with a foreign nation to the districts for a referendum vote. The Assembly must not resign its treaty rights to anybody else. Sometimes the people have to be guarded against the danger of themselves. They need to be guarded against prejudices that might lead them astray. The referendum is a violation of the fundamental principles of Presbyterianism."

Dr. Ogden said: "The proposed plan does not violate the fundamental idea of Presbyterianism by endorsing the referendum to the Presbytery. For the Presbytery is the basic court of the Church. No amendment can be made to the constitution, no union with other bodies can be effected, unless the Presbyteries vote approval."

Dr. Wells said: "Our Presbyteries have considered the matter. They have considered it and have spoken. There has been a referendum. The thing the majority report asks has been done."

7. *Precipitancy.*

Dr. Summey opposed the plan of the majority report be-

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cause: "It is precipitate. The mind of the Church at large is brought to confront this question too quickly. It will do injury to the cause."

Dr. Ogden said: "The majority report does not propose anything precipitate. No plan of union can be adopted without due processes provided in the constitution being sent down to Presbytery, three-fourths vote required, then enactment by subsequent Assembly."

8. *Use.*

Dr. Summey: "It has many phases that are useless. The proposition to send a representative to the Northern Assembly is useless. The Columbus Assembly has already declared itself as favoring the continuance of the committee, as indicated in the telegram received this morning."

Dr. Ogden: "The report does not propose anything useless. The best way to come to an understanding is to send a personal representative to convey to the Columbus Assembly all the facts about this matter."

9. *Educative.*

Dr. Summey: "It has in it educative processes. It proposes to send certain matters to Presbyteries. It is not becoming on our part to suggest to the U. S. A. Assembly the method of procedure which they should use. That method is educative and designed to be such."

Dr. Ogden: "Dr. Summey says the plan proposed in the majority report is 'educative.' There is a true and a false education. There is nothing in the majority report that will be a false education."

10. *Object.*

Dr. Summey: "It will accomplish nothing. There is a widespread feeling of disappointment on account of certain matters of comity."

Dr. Ogden: "Is it useless to clear up the differences in matters of comity?"

All of the arguments pro and con cannot be given here, but the more important ones have been indicated above. The vote was recorded as follows: One hundred and fifty-eight were in

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favor of Dr. Wells' substitute motion and seventy-two were against it. The Conference Committee was enlarged to include in addition to the seven members already chosen, one from each Synod not represented on the Conference Committee.

On the question of union and federation there were three groups of people, representing the following views: First were those who were unwilling under any circumstances to unite with the Presbyterian Church, U. S. A. This was a small group. Secondly, there were those who were willing for organic union if all the barriers could be removed. This was the largest group. Thirdly, there were those who felt it to be their Christian duty to stand for organic union, but who did not want to cause a split in the Church by pressing their convictions. These were included among the seventy-two who were in favor of the majority report.

As I come to the close of this paper, I can still hear the wise advice of Dr. H. G. Hill ringing in my ears: "Make haste slowly in this matter of union." Dr. James I. Vance, our moderator, voiced the sentiment of the Assembly on the subject of union in his closing words:

"I am not in favor of organic union until it comes in the right way. I do not want it, if it will divide the Church. We have taken the wisest action we could on this subject of organic union. The feeling of the men on both sides has been good. We do not go away from Durant as a divided Assembly. We can safely entrust the interests of our Church to the enlarged Conference Committee."

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MARXIAN SOCIALISM—ITS THEORY, ITS FEATURES, ITS CONTACT WITH THE BIBLE.

By The Rev. William Thomson Hanzsche,

Pastor Upper Alton Presbyterian Church, Alton, Illinois.

The force of the "Bolsheviki" movement in Russia, the significance of the revival of the "International," and the gigantic wave of Socialism sweeping throughout the world today necessitates a new study and new interest on the part of the Church. There are many brands of Socialism. This article deals with that radical type of Socialism which gave to the world the "Bolsheviki" and the "International."

I. Its Theory.

Marxian Socialism is socialism in its classical, undiluted form—a socialism broader perhaps than some more modern schemes, narrower perhaps than others, differing from them in such a way that critics classify it under a distinct head, yet the basic theory of all the schools. Without the warmth of enthusiasm, the effervescence of buoyancy so often seen in socialistic writers, Mark clearly, calmly, and coolly analyzes the great class struggles and gives to the world his socialistic solution.

The theory which characterizes the greatness of his scheme is the theory of the determining part which economic conditions play in the historical process. Behind all class struggles is traced a constant economic motive and each economic class rises and falls as a part of the evolutionary law, each class enlarging the bounds of man's kingdom, only to be overthrown in its turn.

The objective of all the class struggle is economic gain, the surplus product of labor. In the capitalistic system there is no

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open surrender of surplus labor, yet the workers continually yield to the dominant class a surplus. To discover this exploitation of workers is the purpose of "Das Kapital." The equivalent to the surplus labor received by the slave owner is that amount that the employee today produces for his employer over and above the salary of wage paid him. Without this surplus value as an objective, the capitalist mode of production could not exist.

But surplus value is not only the life, it is also the developer of capitalistic society, the cause of all its ills, driving the development of the system to its fullest extreme. A point is finally reached in the struggle, when the proletariat classes, to save themselves, must expropriate the capitalists, the monopolizers of the means of life, and production will cease to be carried on for the sake of surplus value rendered by the lower to the upper class, but will be carried on in a truly co-operative manner.

Three distinct, but correlated discoveries form the body of Marxian philosophy: (1) The materialistic conception of history. (2) The role of class struggles in social evolution. (3) Surplus values as the causes of the present class struggle and expansion of capitalism which must lead to a new social organization.

The logical deductions made on the premises of the first principles of political economy lead Marx to clear conclusions. From the dogma that labor is the source of all wealth, comes the conclusion that all appropriation of wealth by those not working is malappropriation. He lays down with mechanical exactness the theory that growth of capital is all due to insufficient remuneration of labor, and the difference between the amount of work done and the amount of wages paid is the gain falsely made by the employer. All the product of men's labor should be evenly divided in a society that abolishes capitalists. "Society must be destroyed." He does not want a reconciliation between labor and capital; he wants war until labor completely triumphs. There must come a cosmopolitan-

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ism, a universal communion that oversteps all mere national and State socialism.

In answer to the query, "What causes the constantly increasing canyon between rich and poor?" Marxianism answers, "The systematic appropriation of that surplus value by the capitalist, and the inability of the laborer to help the condition. Capital is the most terrible scourge of humanity." The law of natural evolution makes unavoidable a new communistic society; therefore, all anarchist movements which tend to hasten its coming should not be opposed.

In opposition to the so-called imperialistic socialism Marx developed the International movement, which in its congresses gave victory to the extreme wing. The first congress of the movement reiterated the thoughts of Marx, and the two later continued the same emphasis, until at the last congress a rupture ensued. There were gentlemen and philosophers gathered there, but the gentlemen were not philosophers and the philosophers were not gentlemen. The discussion of abstract theories alienated the more practical delegates and the body ceased to exist.

Two leading ideas were given to the world: (1) The solidarity of interest among laborers all over the world, and (2) the consciousness of strength in their united effort to overthrow the supposed tyrant—capital. The latent powers of Marxianism may thus become at any moment the rallying point of contact of laborers from all over the world, and the dangers of the enforcement of these powers lie not in the mere strength of organization, and the promises of visionaries, but in the sullen dissatisfaction of the thousands ready to listen to its voice and march at its bidding.

The keystone of the system is the supposed truth that labor is the source of all wealth and all culture, and that the capitalistic system, with its false theory of value, is criminally wrong. The Gotha program of the united German socialists specifies the bases of the socialistic State, and the principles demanded. "As labor is only possible through society, hence to society, i. e., to all its members, is the product due, with the universal

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duty of work required, according to equal right, to each according to his reasonable wants. The monopoly of the means of labor must be taken from the one, the capitalistic, class."

The bases of the socialistic State are briefly: universal suffrage with compulsory voting on all over twenty; direct legislation by, and free administration of justice for, the people, who are to decide on all questions of war and peace, are all to bear arms and form the national guard; the abolition of all laws interfering with the free expression of opinion; equal, universal, compulsory education for all, free of charge in State institutions; and, finally, religion is declared a mere matter of personal opinion.

The demands on society are: the utmost extension of political rights, privileges and duties; the abolition of indirect taxation, and the use of progressive income tax; freedom of combination; a normal labor day; protection of women and childkren in factories; sanitary measures for and State supervision of workers in mines, workshops and factories; the legal responsibility of employers for injuries received by workingmen in the performance of their duties; the regulation of prison labor; the complete independence in the administration of all funds for the relief and support of laborers.

Such are the demands and the social theories of the best educated association of laborers in modern Europe under the tutelage and leadership of the most scientific of all socialists, the writer and originator, Karl Marx.

Marx himself did not make full application of his thoughts, but we may see their trend from one of his followers. In an able work on "Social Architecture," written by "an exile from France," and containing a painstaking account of the demands of contemporary socialism, the guiding principles upon which the demolition and reconstruction of society is to be brought about are summarized about as follows: (1) Abolition of money, inheritance, and private property. (2) Restriction of the isolated household and the development of the associated home. (3) Freedom of sexual unions. (4) Compulsory and equal sharing of all physical labor. (5) Economical arrange-

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ments for the prevention of waste. (6) Organization of labor. (7) Equal division of the means of existence and enjoyment. (8) Universal diffusion of science, arts, and education. While these thoughts do not come directly from the brain of Marx, they are the direct products of the Marxian philosophy and we judge the tree by its fruits.

II. Its Features.

Tracing Marxianism, real socialism, to its fullest development as seen today, remembering that it has necessarily enlarged since the days of Marx, we may apply it to the leading points of our society. 1. *Individualism.* The individual ceases to be an individual, but becomes simply an infinitesmal part of the social order. 2. *Ethics.* Socialism is opposed to war and to competition. However, all ethics are simply local opinion or class ethics. We have today the ethics of the ruling and moneyed class. The ethics of socialism does away with all class, and seeks the ideal individual only through the ideal society. 3. *Law.* Law always gives special privileges. The man who suffers personal wrong or opposition, the peaceful member of the community, is a demoralizing factor in our social fabric. It is the man who defends his rights who holds his own. It is the litigous person, the revolutionary class, the vigilant nation that keeps the world from stagnation and forces it onward in the path of progress. Conservatism and meekness and pietistic veneration for laws and customs of forefathers are not civic virtues, but vicious manifestations of mental indolence and political reaction. The law should deal mainly with social processes of money production and distribution. A socialistic society is based on a system of public or collective ownership, of material instruments of production, democratic administration of industries, co-operative labor. The guiding principle is the right of existence and enjoyment inherent in the individual. The function of law is to insure the stability of these principles. 4. *The State.* This cannot possibly exist under a socialistic order. The State is an organization of force

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for the maintenance of existing relations of property and social rule, but the relations of master and servant disappear with the abolition of the present system of society. By actually becoming the representative of the whole society, the State becomes superfluous. The first act in which the State appears as the representative of the entire society—the seizure of instruments and of production in the name of society—is its last act as State. It is not abolished, it dies off. It depends on the definition of State whether it disappears entirely or not. The socialistic definition of State is: The State is an organization of the ruling classes for the maintenance of exploited classes in a condition of dependence. Yet it will be in some sense a State even if it represents all, for coercion for taxation, etc., will be necessary. A collective ownership and a co-operative production is wanted, and there will be a consequent radical change in the relation of men, and the remodeling of the entire social and political structure. The State becomes a public-owned trust for all production—a system of more or less equal and secured incomes, and thus there will be a change in the incentive from a mative wholly pecuniary to one more ideal. 5. *Political parties.* Each class and group tries to make the State subservient to its economic interests—hence the class struggle. At present, the Socialist party represents the working class—the immediate and ultimate interests of the working class as a whole, but it really desires doing away with all political parties, with all class, and having a universal, identical platform. It wants universal, direct suffrage and no combination with any political party. 6. *Industrial reform.* The aim is to strengthen the working class economically and politically, and to pave the way for the introduction of the socialistic State. All the social evils are but disease symptoms of one deep-rooted disease—the unhealthy organization of our industries based upon private ownership of the means of production and distribution. Poverty is the direct result of capitalistic exploitation and ignorance, vice, crime, are poverty's legitimate children. The ultimate aim of the socialistic theory is to convert material means of production and distribution. Common property is the only radical and effective cure for so-

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cial ills. 7. *Political reform*—universal suffrage, proportional representation, referendum, initiative and recall, and equal rights for man and woman are demanded. 8. *Administrative reform.* Government ownership is not the desire, but public ownership. There should be a tax reform—direct tax, progressive tax, progressive inheritance tax, progressive income tax should be used. Socialism does not agree with Henry George's single tax, for that presupposes a system of industry mainly agricultural, or of small factories, and does not agree with the present system. It is the private ownership of the machine even more than of the land that holds the working class in bondage. Socialism does not believe in competition as it now exists. 9. *Social reform.* Every crime is the product of the peculiarities of the individual and of the social environment—of only one individual factor, and of countless social factors. If capitalism has not created crime and vice, it has created conditions for their wholesale development and ever-increasing extension. Intemperance, for example, is one of the heaviest scourges of the working classes, and one of the greatest obstacles to all progressive labor movements and to socialism—"it is not the cause, but the result of misery." It is due to (a) the dwelling conditions of the poor; (b) mental exhaustion from overwork; (c) conditions of work creating abnormal thirst; (d) insufficient and unwholesome nourishment. It can be gotten rid of only by better housing conditions resulting from abolition of capitalism.

This, then, is Socialism in its classical form, developed, it is true, far more than the philosophy of Marx, yet, with it all, the full grown product of that born of Marx years ago.

III. Its Conflict With the Bible.

And now what does the word of God say about Socialism? How does the sociology of the Bible come in contact with socialism? First of all, let us clearly distinguish between socialism and sociology. Sociology is a systematic method of studying the past, in order to better the brotherhood condition

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of the present and future, a study to find a cure for present social ills. Socialism, on the other hand, is not a method, but a theory, a political and economic theory of social reorganization with the essential features of public ownership, no private ownership, no amassed property, no wealth, no competition. Above all let us note that socialism is but a small department of sociology—and the Bible teaches sociology, which in itself is the only cure for socialism.

Socialism and the Bible both aim at the same goal—a new society. They both start from the same premise, viz: "There is something wrong with the present social order." Socialism adds to this premise, its second premise—"Capitalism causes all the trouble," and hastens to its conclusion—"Get rid of capitalism, and society will be all right." The Bible, on the other hand, starting with the same premise, "There is something wrong with the present social order," gives as its other premise, "sin causes the wrong," and hastens to its conclusion—"Get rid of sin and society will be all right." Socialism says that the whole trouble is on the surface—it is a mere skin disease—cleanse the spot, graft on some new skin, and the patient will be well. The Bible says that the scars are on the surface, but that the trouble cannot be cured from the surface—something is wrong down inside—go to the source of the trouble, renew the heart. Socialism says to rebuild society start from the outside and work in—change the conditions for all, and thus the individual units will be changed. The Bible says that you cannot change men that way—change men's hearts, change the individual units of society first, then working from the inside out, you will change society. In the words of the inimitable Sam Jones: "You cannot change the nature of a filthy hog by taking him out of a hog pen and placing him in a beautiful parlor—the parlor won't uplift the hog, but the hog will surely make the parlor look sick." You cannot change the character of sinful man by merely placing him in a new environment.

Let us investigate a little more closely the points of contact between socialism and the Bible.

1. *The source of wealth.* Socialism says that the only source

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of wealth is labor and that the only means of developing wealth truly is by means of labor. The Bible tells us that the ultimate source of wealth is God (1 Cor. 16:2), and that the gift may be made to man by other avenues than labor. A man's brain is the gift of God—that may thus produce wealth as well as physical labor. Nor are other means of wealth production condemned by the Bible—"thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest." Matt. 25:27.

2. *The rule of equal distribution.* This principle of socialism, ideal as it may seem, and most unpractical as it will surely prove, is in conflict with the Bible. Out in the grain fields of North Dakota you are startled when lazy, drunken, shifting workmen, men who have done nothing all the year, come up to you as the temporary pastor of the community and demand by the brotherhood of socialism an equal share of the income of the crops of the farmer who has borne the heat and toil of the full summer, as well as the worry and risk of the loss of the thousand acre wheat crop. The Bible does not have a rule of equal distribution. The rule of the Kingdom, it is true, shall be "from each according to his ability, to each according to his need" (Matt. 20:9), but the man who best knows how to serve is the man who is to get the most. "Take ye away therefore the talent from him" who had only one and did not know how to use it, said our Lord, "and give it unto him that hath the ten talents" and knows how to use them.

3. *The Family.* The tendency of socialism, as stated above, is to do away with the private family group and to substitute in its stead the associated home. The Bible emphasizes the family, and holds it up as a great, vital institution. "The entire theology of Jesus may be described as a transfiguration of the family. God is a father, man is His child; and from the Father to the child there is conveyed the precious message of paternal love." Jesus was constantly lending the support of his favor to family life, and showed his approval of home life and love, while in Israel the home was the centre of life. (Matt. 19:56.)

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4. *The Individual.* In socialism, the individual ceases to be an individual, but becomes simply an infinitesimal part of the social order. The Bible elevates the individual, delivers him, and emphasizes him. The worth of the individual is one of the foundation truths of the kingdom of God, as preached by Jesus. The individual is more than a mere social protoplasmic unit, he is the centre of the social order. (Luke 15:3-7.)

5. *The Law.* Socialism teaches that the function of the law is merely to insure the stability of the principles dealing with the social processes of money distribution and collection. The Bible, especially Jesus, speaks no word of disrespect or contempt for established legal procedure, but rather of respect for truth and justice, and laws that attempt to uplift the morality of men. (Rom. 13:4; Matt. 23:23.)

6. *The State.* Such a thing as a legal State, apart from the power to enforce collection of taxes and kindred duties, practically does not exist in socialism. It opposes the State. The Bible recognizes not only the need but the duty of the State—it is an instrument and agency for God. (Rom. 13:1; Matt. 22:21.)

7. *Private Property.* Socialism would abolish all private property and substitute therefor not government, but public ownership. On the other hand, the Bible nowhere condemns private property, and repeatedly recognizes the rights of private property. One of the features of the full Messianic age will be "every man under his own vine and fig tree." Yet the Bibles goes on to a higher plane. In the realm of Christianity every owner of private property must realize that he is not the true owner, but only a trustee for God. All property belongs to God, by virtue of creation, of redemption, and of sovereignty, and God's plan is to make all private property established His kingdom on earth; all private property must then be used for this purpose. How much higher is this than the weak gropings of socialism! My property is mine, yet it is not mine, it is God's, and I am to act merely as His trustee. (1 Cor. 16:2; Matt. 24:45; Luke 16:11.)

8. *Social Reform.* As has been mentioned above, socialism

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puts most of the blame for sin and crime, not on the person, but on the environment in which that person dwells. Socialism does not consider that fact that even Machiavelli, the father of materialistic, unmoral, international diplomacy, admitted—that man tends to sin. The Bible, however, teaches that man sinned in the beginning in an ideal environment, Paradise, and that he will continue naturally to sin, despite his surroundings. The Socialist says, "change the environment of the home, of the workshop, of the whole of capitalistic civilization, and each man will be changed." Jesus said even to a moral, highly educated, exemplary man in a university city—"ye must be born again" (John 3:7) to enter into a new social state, and then born anew you will change your environment, you will be "the salt of the earth." "Jesus teaches that men must be free, not so much that they must be free from other men's control, as from the slavery in which they entangle themselves." "With his unfailing moderation of mind he does not denounce the organization of society that allows men to buy things and possess things. Buying and selling, laboring and employing labor, civil and even military duty, fidelity in secular trust—all these are recognized by Jesus and received not one word of blame. Christianity, in Jesus' view, consisted not in abolishing all the secular intercourse and occupations of life, but in filling them all with religion, and doing all things, not as unto men, but as unto God." It is true also, plainly true, that society is not yet what Jesus wants it to be. (Matt. 5:48, 5:13-14; John 3:17.)

9. *The General View of Life.* Socialism, though it may not be anti-religious, is nevertheless, grossly materialistic. The whole of life is measured with an economic standard, and man is judged by his horse power to labor and produce. The position of Socialism may be readily seen when a modern writer in a book entitled "Marxianism and Christianity," gives his whole time and energy to prove that Socialism is not anti-Christian—it simply has nothing to do with Christianity. The very effort of the author is a sad admission. Socialism counts God out. The Bible, on the other hand, does not judge man by

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a mere economic standard, but views life from the highest viewpoint, seeing the spiritual man, dealing with values that are eternal.

Finally, as Prof. Greene, of Princeton, suggests, we must realize that the Bible Sociology assumes the present social order of things—with the family—the nation—the Church as the permanent pillars of a permanent society; true, society needs to be corrected, society needs to be purified, society needs to be reformed—but the structure of society is not to be changed. Socialism has no need of the home, of the nation, of the Church —the Bible assumes each of these to be fundamental and necessary. Socialism, thus assuming that the whole structure of society must be changed, seeks not a reformation, but a revolution—a doctrine contrary to the Bible, which seeks nothing but a perfecting of that present order which it assumes to be correct, but unpurified. It has well been said that Romanism interposes the Church between God and the individual; socialism interposes society between God and the individual; whereas the true scheme allows undisturbed access between God and the individual, allowing and desiring the individual to be directly under the control of God.

Through this brief review of Socialism and the Biblical standard we thus find that Socialism, despite its many strong points, is attempting to solve a great problem in a superficial and an inadequate way. Though its goal is high, its methods are wrong, so wrong, indeed, that its work can be very limited in results. Says Prof. Peabody: "If any revolution in the industrial order is to overthrow the existing economic condition the new order must depend for its eminence on the principles of the teaching of Jesus. But if the principles of the teaching of Jesus should come to control the existing economic system, a revolution in the industrial order would seem to be unnecessary."

Socialism has arisen and attained its force because the Church of Jesus Christ has failed to emphasize the great social teachings of the Bible. In teaching men to love God, it has thought that it was teaching the whole of religion, when as a matter of

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fact, in Jesus' own definition that is only one-half of religion; the Church needs to go out and emphasize the other half also, "Thou shalt love thy neighbor as thyself." Let us preach in the thought of a new society that is to be born, and emphasizing the social gospel with its proper force, we too shall see the fulfilment of the poet's vision:

"For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Till the war drum throbbed no longer, and the battle flags were furled,
In the Parliament of man, the Federation of the World."

For Jesus came not only to save man, but to save society, to save and regenerate society. And so let us strive in his principles as we daily pray "Thy kingdom come, thy will be done, on earth as it is in heaven." Let us make earth more like heaven.

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FIRST PRINCIPLES OF A THEISTIC FAITH.

By the Rev. J. J. Murray,

Pastor St. Paul Presbyterian Church, St. Paul, N. C.

The most interesting study of man has always been man himself. As soon as the eyes of his mind were opened the problems of his life and of the universe in which he found himself began to press themselves upon him. He felt himself an alien and a stranger in this world—in the world, and a part of it, and yet essentially different from it. What was the purpose of this life with whih he was endowed? And what the meaning of the world in which it is lived? Whence had he come, and whither did this life of his tend? This sense of a deeper spiritual life and of superiority to the world which he felt—was it a dream or was it implanted by some being who was the Lord of himself and the world alike? This sense of need and this outreaching for companionship—was there some one unseen who was meant to satisfy it? Was the world as he saw it unintelligible, or was it the expression of some one above him and yet like him, whom he could know and to whom he could turn in love and in worship? It is his instinct to worship and to formulate a religion. Was this instinct justifiable, and if so, what direction should it take?

Many answers have been given to these questions. Many philosophies have arisen to explain them and many religions to give expression to them.

The simplest, though by no means the most natural nor the first given, is the answer of *Naturalism.* Things are simply what we see them. It is but superstition and lack of knowledge that makes us look without the world for the explanation of life and its forms of activity. Our problems are to be answered in the terms of physical energy and chemical force. There is no such thing as spiritual life apart from its material

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manifestation, and there is nothing more to life than can be found in the chemical elements that make up the individual cells and in the physical energy that is bound up in them. This theory we find in its baldest and most uncompromising form in Haeckel's *Riddle of the Universe,* and in its higher type in the later development of the Positivistic Philosophy. But in neither form does it give a sufficient answer.

(1) It fails to satisfy the first requirements. It denies that there is a question at all. Yet men cannot escape the question. No earnest man has ever escaped it. For the mind to ask them and to continue asking them is as natural as for the body to eat. Thomas Huxley, consistent materialist as he was, could not but try to answer the transcendental problems. We cannot take the world as it is. We must ask, Whence and Why?

(2) It fails to satisfy the data of things as they are. Whence into such a simple universe as is outlined for us comes so strange a creature as man? How has there arisen in him his belief in his own superiority, his ambitions, his fears, his hopes. Man is the only animal that does not fit his environment. His very contradictions—his very evil, paradoxically—shows his essential difference from the other animals. To the process of evolution all others respond simply and easily, almost mechanically. Man alone brings disorder. And yet he alone in the end can attain the heights of order and greatness. Man stalks like an alien through the world that has been given him. He sojourns as in a strange land, for he seeketh a city. Man cannot realize in the natural order the things that are essential to him. His nature is at war with the scheme of things as he finds them for the other animals. This dualism of nature and man's moral tendencies demands God as its only intelligible solution. "There comes inevitably to the human spirit the demand for God, to untie the knot of human fate, to superintend the issues of the moral life, to watch the spiritual fortunes of His children, to be Himself the Home of their spirits." (James Seth: *Ethical Principles.*) Nor will this theory answer even the mechanical problems of life. There is an intelligence in nature that speaks to the intelligence in man. There *is* a vital

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force, call it what you will, in the development of animal life that is inexplicable on the materialistic basis. How comes life from matter? How comes consciousness from life? How comes out so much more than was ever on any mechanical basis in? For it must be remembered that "the terms of scientific interpretation are not self-explanatory. The biologist's cheques are backed by 'Organism,' 'Protoplasm,' 'Heredity,' and so on, and no one can suppose that these are self-explanatory terms. Some term of this sort may be an absolutely necessary postulate in Biology, but it obviously means starting with a great deal 'given'." (J. Arthur Thomson: *Introduction to Science.*) "The laws of science are only formulated riddles." The mechanical hypothesis answers for second causes. As to the first cause it has nothing to say, except to leave us earnestly feeling that the first cause is there. We cannot, indeed, read the full religious conception of the world out of nature, nor is that necessary, for long before the evidences of nature had been studied religion had arisen from other and deeper sources, but we can by the helplessness of Naturalism in the face of inescapable questions "vindicate for religious conviction a right of way in the system of knowledge." (Rudolf Otto: *Naturalism and Religion.*) This has become so far recognized that there are few crude materialists left. Among recent scientists there has been a distinct trend toward an at least modest agnosticism in regard to a first cause, and many have found in their study a positive belief. Benjamin Moore, of the University of Liverpool, a bio-chemist, who is pushing the study of the physical origin of life to its radical limit, yet declares that where farther penetration by the scientific method is impossible "it is open for each thinker either to declare he must leave the problem so, or to call in something in the nature of an infinite intelligence which surpasses himself in that it possesses the power of inducing these fundamental properties and activities upon matter throughout all space and time. The first position never has satisfied, and as evolution advances will still less satisfy the mind, the second position at all ages in the world's history of which we possess any record has led

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to the evolution of systems of religion." Alfred Russell Wallace, the greatest of all biologists since Darwin, said that the point of view adopted in his last book was "that beyond all the phenomena of nature and their immediate causes and laws there is Mind and Purpose and that the ultimate purpose is (so far as we can discern) the development of mankind for an enduring spiritual existence." And in another place in the same book (*The World of Life*) he says: "The vast life-world, with its myriad forms, does absolutely require some non-mechanical mind and power as its efficient cause." And the view of Sir Oliver Lodge, stated in his *"Life and Matter,"* is so well known as scarcely to need quoting: "Life is something outside the scheme of mechanics—outside the categories of matter and energy; though it can nevertheless control or direct material forces."

Few men are satisfied with the mechanical interpretation of the universe. Yet there are many earnest men who have been unable to find anything to take its place. And so we find the answer of *Agnosticism* to the question of life. There is a problem, but we are powerless in the face of it. There is a mystery, and its solution is of the highest importance to man, yet no solution can we find. That there may be reality beyond what we see is not ours to deny, but neither is it ours to know. Says Thomas Huxley: "My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirit or matter." The phenomenal alone is real and intelligible. The noumenal is either unreal, or, if real, unintelligible. The universe is but a sphinx "on whose dead expressionless face we must forever gaze without a suggestion of a solution of the riddle of the earth." The final truths as to the meaning of life, the nature of the universe, and the existence and character of God are beyond us. This is a characteristic viewpoint of the present age, for this is a time of unsettlement and uncertainty. Thinking men are feeling the problems of life and are facing reality as never before. This is the age of reality, and men are

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unsatisfied with formal truth. Out of it may—we trust will—come a deeper religious experience. But so far, at least, many are in the dark. Even while they feel a spiritual power in the universe, they can find little knowledge of his real character and little connection with him for human creatures. And the war for many men has deepened the darkness. The war may have brought a revival of simple faith, but too it has intensified to many the old problems of life and brought a new uncertainty. But this uncertainty will not stay. The answer of Agnosticism is one that will never be accepted as final.

(1) The difficulty with Agnosticism in any absolute form is that we *do* have knowledge. It takes a bold agnostic to say that we must stop with the facts of physical science, for in some of these sciences at least it is possible to demonstrate laws and principles. On the basis of that knowledge the astronomer, the physicist, the biologist even, is able to make predictions of new events and see them turn out by schedule. Our knowledge is not absolute, but it is none the less real. If we can know physical facts, what must stop us there? Why cannot we go from facts to causes? Why should we be limited to the physical world? Why may not the world show us the world-maker, and the course of evolution indicate to us his character? Dr. Flint showed sufficiently that agnosticism complete is impossible and agnosticism partial is arbitrary.

(2) This theory is one that the human mind will not receive. And here after all is the fundamental answer to it. Acknowledge our defects we will, but agree that in some measure they are not to be overcome we will not. "How an intelligible can be without an intelligence, both creative and receptive, is a thing which experience does not know and thought cannot receive." (A. M. Fairbairn.) The force spurring men on to progress not only in deed but in knowledge is too real to be stopped in any such simple way. If there is any reason in the world, it would seem strange that a creature should arise whose greatest craving is for knowledge and who yet must remain blind and deaf in a world that cries out to be known. Prof. James Seth (in his *"Ethical Principles"*) draws from the

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profound ethical passion displayed in Huxley's lecture on *Evolution and Ethics* an argument against the very position of agnosticism that Huxley takes and a proof that agnosticism cannot be for earnest minds a final stopping place. We need simplicity and humility—God pardon our dogmatism in the face of this illimitable universe where our little lives are cast—but try we must, and we will have faith in the result. A God-given curiosity will not let man rest in darkness, and something in him tells him he will find his goal.

We cannot, then, stop in ignorance. There are reasons that compel us to push the truth beyond the material world. And there is a reality beyond. We are irresistibly led to a something we call God. But with this even we have not gone far. The important thing after all is not that God is but what God is. For He may be a mere world-sovereign and care not for intercourse with His creatures whom He has made. Or He may be a mere world-soul, having no real existence apart from His creatures and His handiwork.

There is little sympathy in our thought today for the old *Deistical* conception of a world-sovereign, apart from the universe He has made, and having no bond of sympathy and intercourse with the conscious creatures developed in His world. The world-clock idea of a universe set to run further without direction was too mechanical and unreal. No physical world can exist long of itself. The very perfection of the physical world must not hide its perfector. As Schiller puts it:

> "The great Creator
> We see not—He conceals Himself within
> His own eternal laws. The sceptic sees
> Their operation, but beholds not Him,
> 'Wherefore a God!' he cries, the 'world itself
> Suffices for itself!' and Christian prayer
> Ne'er praised Him more than does this blasphemy."

And we have long decided that if there be an intelligent, personal God He would not hold Himself aloof from the children of His power.

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But there are many modern schemes that give a *Pantheistic* explanation of God and the world. God is the great world-soul. We cannot think of this force as personal and exclusive, for that would be less than absolute. God and the universe are the same—not dead, but living and ceaselessly working and changing. He is not real apart from the world. He is but the soul of the world, a striving in the material universe and in the hearts of men. God comes to consciousness in men whose life is finally received back into the Absolute again. Some such Pantheistic philosophy is the greatest foe to Christianity now. The world will never accept Materialism or Deism again. We see the world spiritual and God-inhabited. There is evidence of a new wave of spiritualism among thinking men. But what form that may take—fantastic, vague, unsatisfying—remains to be seen. A Pantheistic spiritualism may be the chiefest foe to Christianity and real religion. Such a Pantheism abolishes all personality and thus all reality. It makes God but a force without meaning. By absorbing man and nature into God it degrades God without raising man. "To deify man is as illegitimate as to naturalize him." It abolishes all freedom, all ethics, all truth. It is nothing but materialism again —poetic and rarefied indeed, but materialism, subject to all the difficulties of the simpler form of naturalism. And it is too utterly vague. Stated in general terms it may appeal to the mystically-minded, but when there is any attempt to put it into definite statements and to follow out the consequences its unreality appears. The intelligence, the order, the beauty seen in the world order demands something more than a struggling force buried in it. It demands a personal force above it and guiding it. It demands God. The idea of personality is humanity's most precious attainment, and it is not to be lightly surrendered.

And by that principle of personality we come out into the light of a *Theistic* conception of the universe. Personality is the highest thing we know. When we see the scheme of life culminating in spiritual ethical personality, must we not look further along the same road and learn of

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the nature of God? As we see the highest qualities of man must we not look above them and see their completion in God? And we are led to see Him as a person, supreme in power, the source and stay of all things separate from and yet in intimate relations to all that He has made. We cannot bind Him to the world nor can we force Him out of it. Our study of the physical world, our study of the nature of man, and our study of the religious experience and conceptions of mankind all lead us in the same direction—toward a supreme being, infinitely above us and yet in close relation to us.

But this whole line of reasoning is too much from without. Though this has led us toward the truth we would never have gotten the whole truth in this way. While speculative truth may help us in understanding and testing religion it is certain that religion never came that way nor can it be explained by that means. The only satisfactory method of approach to the nature and character of God is from within. In a memorandum found upon Pascal after his death we have the expression: "God of Abraham, God of Isaac, God of Jacob—not of the philosophers and savants." The real ground of Theism is in the revelation of God that has come to us in Jesus Christ. In the character, in the work, and in the personality of Jesus we find a revelation of God that satisfies not the intellect only but the heart and the will. We learn through him of the character of God. "He that hath seen me hath seen the Father." Through him we are brought into touch personally with God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We learn Him not in theory, but in reality, as Creator, as Master, as Saviour, as Father. We find in His service the satisfaction of our desires and the fulfilment of our strivings. All the things that come as glints of light in the study of the world of nature, all the hopes that arise in the examination of the spirit of man, all that has been attempted in the religions of humanity—all that man has dreamed of and longed for, we find in its fulness in the words and in the love of Him who is God in man

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to us. As we approach life in the light of His teachings and in the power of His friendship we find more meaning to its problems and more hope in its struggles. And with Browning we can know that:

> "The acknowledgment of God in Christ
> Accepted by the reason, solves for thee
> All questions in the earth and out of it."

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DEMOCRACY AMONG THE HEBREWS.

By the Rev. S. K. Phillips,
Pastor of the Presbyterian Church, Greenville, N. C.

(For two years it was the privilege of the writer to hold an active membership in the Atheneum of Oxford, N. C., a group of men bound together for the purpose of investing part of their time in studying some of the pressing problems of the day. After a season of study on the "Development and Unification of Modern Germany," the Program Committee turned to "Democracy" as a field for study, and the writer fell heir to the subject as discussed in this paper—"Democracy Among the Hebrews." He believes the field is wonderfully rich, far richer than his ability to exploit it; but in the hope that it may at least be suggestive, it is humbly offered to the readers of these pages, and to the hearts of those who still hold to the eternal rightness of the Book of books.)

In looking for any definite traces of our subject we turn first to the Hebrews under Moses, and in particular to Moses himself, because it was under him that the first real national life of the Hebrews came into being.

For the cause of Democracy, God had a great purpose in permitting Moses to learn all the cunning and arts of the Egyptians. What he saw of kings and their government, what he studied in Egyptian courts; and what he had to watch his people suffer, turned Moses forever against a monarchy of Egypt's type and served to make him ready for the call of God to work out something different for his own nation. The very act of Moses in slaying an Egyptian was his bloody protest against that form of government which sought to make slaves of its people. Moses was weaned from "the rule of might," by his life in Egypt, and God has made it very plain. He "refused to be called the son of Pharoah's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season, accounting the reproach of Christ, greater than the treasures of Egypt." When Moses fled from Egypt, his heart was burning for more liberty;

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he was certainly an embryonic democrat, if not one full-fledged in principle and purpose.

Then Moses went into Midian for forty years—forty years spent amidst the pure democracy of nature, where he could think through the fate of his people from whom he had been driven by a cruel system of tyranny.

In Midian he formed the acquaintance of Jethro. He married Jethro's daughter; he lived a democratic life; and tasted the joy of having a home of his own in peace and safety. I wish we knew more of this man Jethro, but we know enough to be certain that Moses was touching elbows with a true democrat in him. His name means "excellence," and after Moses had delivered his enslaved people, it was *Jethro* who rejoiced with him over their prospects, and it was *Jethro* who, seeing how Moses was wearing himself out by having to decide even the trivial civil suits of his people, proposed and saw established, the appointment of judges from the ranks of the people, to try such cases—*a strictly democratic institution.* We feel quite sure that this Midianitish father-in-law of the great statesman of Israel had much to do in helping to mould and further the democratic ideals of the Jews, as he and Moses exchanged their views together.

After Moses had accepted God's commission to become the leader of his people and it became necessary for him to put his plans into execution, he did not go among the people as a king would have done, but he called together representative men and laid his views before them, soliciting from them cooperation and the pledge of it, on behalf of the people. Here again, we see a step in the evolution of Hebrew democracy.

Then a little later, after the crossing of the Red Sea, Moses gave to the people a national hymn. It is one of the great poems of all literature, and in it the *people* are given a voice. It rings with the call of democracy and gives the privilege to every heart, of thanking God that poor, as well as rich, had shared the blessings of national triumph.

Next, we note the frequency and freedom with which the *people* did not hesitate to murmur against Moses. They as-

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serted a democratic right to speak forth their dissatisfaction, a thing which would have been impossible, had not the principles of democracy made considerable headway among them.

Then, after the forty years of wondering in the wilderness, there occurred an incident in the life of the people which shows how Moses rejoiced to see the developing democratic spirit among them, and how he rebuked those who wished to put down such a spirit.

There had come a special season of prophesying among the seventy leading men of the people, and these prophets had gathered at the tabernacle to utter their messages. Then came Joshua, that splendid young man whom Moses was training as his successor, and told Moses that two men, Eldad and Medad by name, were *out among the people in the camp,* prophesying. Joshua wanted them restrained; he did not believe in such soap-box preachers, as we would call them today; he desired the government to hush their mouths; but Moses rebuked Joshua and protected those men, declaring that so long as their message was peaceful, he could only wish that *all the people* might become prophets. It was the counsel of a man who had become a true democrat and was ready to encourage democratic speaking.

Then we come to the last days of Moses, when he stood before the national gathering, and in that great speech which covers the entire book of Deuteronomy, gave to them their Constitution. We haven't the time to enter fully into its details, but its character and principles were truly democratic, giving to the *people* the right to enforce its laws, and giving them such laws as would make even a monarchy constitutional in its character, leaving the power with the nation.

He charged them to elect from among all the people their governors—able men, God-fearing men, truth-loving men, who would not be bribed, who would consider poor as well as rich, and stranger as well as brother.

He gave them land laws, wage laws, sanitary laws, cattle laws, court laws, divorce laws, charity laws, interest laws and laws for the protection of the home against slander, adultery, rape,

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fornication and incest; and he charged them as a *people,* to teach these laws to their children and to assume an individual responsibility to stand back of their enforcement.

Then he came to the question of a king—and as one reads between his words in the 17th chapter of Deuteronomy, it is not hard to see that he trembled for the days to come, when the Hebrews, in false pride and simply "to be in style," would say, "let us have a monarch like the other nations round about us." He seemed almost fearful, lest his words about a king might sow the germs of despotism in their minds. But he was faithful to the end, and he warned them that should they have a king, their only safety would consist in requiring him to be democratic and to stand by the Constitution. He said, "let him not multiply horses to himself nor cause the people to return to Egypt . . . for the Lord hath said, ye shall henceforth return no more that way . . . And he (the king) shall write him a copy of this law in a book and it shall be with him and he shall read therein . . . that his heart be not lifted up above his brethren." The faithful old democrat had no use for the militarism and aristocracy of a king.

Moses was a great democrat, and when he died he left the Hebrews well matriculated in the school of democracy. He led them away from the throne of Egypt and set before them God's ideal government—"of the people, for the people, by the people." From a horde of slaves who had put the Red Sea to their backs, fresh from the stubble-fields of Egypt and with the crack of whips still in their ears, he saw them grow into a nation, and heard them shout their approval of the program of democracy. And I dare to go so far as to say, that the Hebrews under Moses mark the real beginnings of democracy for the world. Its fertile plant-bed lies back there, and under the direction of *God,* it was planted and cultivated. It has ever been the same in principle, and is only richer and fuller today under the leading of him whom Moses foreshadowed—Jesus Christ the Son of God, the world's Supreme Democrat.

We now come to the history of the Jews under their judges—a period of disintegration—when the people suffered because they swung away from the foundations of the Mosaic democ-

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racy. Under Joshua, who directly succeeded Moses, the national spirit was strong and aggressive, but when Joshua died, in spite of his advice, the people became selfish; they lost sight of the common weal; they put private interests to the front; and from the death of Joshua to the death of Sampson we have a picture of "democracy forsaken" and the country very much in the same condition as Russia today, without any national unity, and suffering from insurrection and uncertainty.

But democracy was not dead; it can't be killed; and when the great Samuel came to manhood, he revived it, and under its power Israel became a mighty people again.

In Samuel we meet one of the biggest men of history. He found the nation rough and the priests indifferent and lazy; and because the spur of democray had been shed, administrative ability had been lost. Samuel set himself to the task of raising from such shattered ruins the foundations of a progressive and orderly government for the nation. He made vast speaking tours; he called forth the individual conscience; and he re-established a definite series of courts throughout the country. His efforts were rewarded and the nation began to swing back to the institutions from which they had fallen. Then Samuel saw that the time was ripe to establish what is perhaps the greatest of all democratic contributions and bulwarks—a system of sound education. Without schools he saw that his work was merely transient, so he gathered about him, near his country estate at Ramah, a group of young men and began to train them to serve God and State. It was a free school and it soon expanded into others, and these others became the roots for more, until the synagogue or school became a national fixture and the *people* had *education*. Thus Samuel did his greatest work, and it was democratic to the core. He laid the foundations of that spirit of culture which the scribes took up, making possible the translation of the New Testament into Greek, bringing New Testament democracy into Grecian cities, and finally spreading the light of its principles throughout the whole world.

Like Moses, Samuel believed in democracy and did his best to keep the people from establishing a monarchy. He saw

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what was God's ideal government and warned the people that if they insisted, God would give them a king, but would make them sick over their choice. He died like Moses, having advanced democracy, and if the nation had conserved his results and followed his program, much painful history would never have been written.

We come now to the history of the kings, but stop only long enough to say that as a whole the monarchy was a sad failure. Of course there were noble exceptions, but in every case where this was true, the king was a democrat, his monarchy was constitutional, and he followed the national program announced by Moses, fostered by Joshua, revived by Samuel, and formulated under the guiding hand of God. Imperialism always brought Israel to shame with the other nations, as it is seeking to lead the hosts of democracy back to barbarism today. The Hebrew was born for democracy and when he championed it, he prospered; and today he is prosperous only in democratic lands, where he can breathe his native element, prosecute his commercial ability, educate his children, assert his personality, and worship God according to the dictates of his own conscience.

We turn next to the history of the Hebrews under the prophets, and here again we find the spirit of democracy. As we have already said, some of the kings were great men, but none of them were "of" or "for" the people, in the high sense in which the prophets were. The prophets did not let a throne isolate them from the people, in whose interests they spoke and dared and died. They were not "mere hermits or monks, garbed in weird, fantastic attire, stealing out from their musty caves to utter gloomy forebodings and then slink back into their seclusion again."* They were practical men of affairs, in spite of all their so-called dreaming, and one who gets into the heart of their great messages, feels that they were "integral parts of the nation, whose burdens they shared."

*The quotations throughout the paragraphs on the prophets are from Dr. Andrew Blackwood's book, "The Prophets: Elijah to Christ." We acknowledge to Dr. Blackwood our indebtedness for the analysis and subject-matter here used.

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It is hardly to be questioned that Isaiah was the greatest of all the prophets, and certainly he was the prophet to the nation. More than any other, Isaiah had "a vision of international affairs and a mastery of the spiritual principles upon which the State must ever rest," if she is to abide.

Under King Uzziah, "the farmers had filled their barns to bursting and the city people had learned too well to revel in all that wealth could buy. Capitalists and real estate men were on top, and were using their power with a vengeance to exploit the common people. Even the women of the nation were deliberately calling attention to themselves by the suggestiveness of their dress."

And what was the prophet's message? With the boldness of a lion, and with a smashing style that has never been surpassed, he uttered his voice. "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed; judge the fatherless; and plead for the widows." I think we can see without further comment that Isaiah, the representative prophet to the nation, had a heart burning for democratic ideals and knew the great spiritual foundations for the State.

And then when international troubles arose and war loomed large before the nation, Isaiah proclaimed another great democratic principle—that entangling foreign alliances were always in vain. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." Such was his message in the face of international crisis. He was afraid of kings, and finally (though his heart must have bled that it had to come through affliction), he saw the national spirit aroused, and as democracy asserted itself and unscrupulous politicians were ousted, he saw a united people throw off the yoke of Assyrian imperialism.

Throughout it all, Isaiah kept his eye upon the majestic figure of the on-coming Christ, the Supreme Democrat in the Fulness of Statue. He called him a king, but his kingdom was ever the *people's kingdom.* The people that walked in darkness would see a great light and they that dwelt in the

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land of the shadow of death, upon them the light would shine. Isaiah was true to the Democracy of God, given first to the Hebrews, but in His eternal purpose, destined ultimately to bless the entire world.

We came next to Micah, who uttered the typical social message of the prophets. Micah was strictly the prophet of the common people. He had no quarrel with the worthy rich, but he did know the perils of wealth, and he hurled himself with all his power against the sins of his day, which we may class as three:

(1) There were the idle rich who spent their time in luxury while the poor starved and became desperate citizens, and the land fell into the hands of those who needed it least. (2) There were the unscrupulous politicians who kept fat on the bribes of the rich, and whom the prophet compared to ignorant barbarians, killing their foes and eating up their flesh. (3) There were the false prophets, who had prostituted their office and brought religion to reproach, and who had soothed the public conscience with sugar-coated preaching, while all about them the poor were groaning under burdens unbearable. To all these he applied his knifing words, each in their turn.

Then he turned to the poor. He predicted better days for the world; days when conditions would be reversed and the common people, because they had suffered most, would most enjoy the new freedom. He closed with a prediction that in the future peace and religion would be synonymous and world-wide, that the nations would submit their disputes to Jehovah and not the sword, and that they would even cease training their children to fight.

We turn our eyes to the trembling, blood-soaked, cannon-torn world of today, and to the ideals of its on-coming democracy. We find its roots among the Hebrews, ever watered by the tears of the prophets and ever bathed in their blood throughout the centuries. Micah left the world with this message: "Every man a toiler and every toiler a home—a home to which, after he has finished his reasonable tasks, he may go and sit in peace and quiet, with no one to enslave him; no idle rich to brow-

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beat him, no corrupt ruler to steal his liberty, no false prophet to justify his oppressor." Surely America must feel great kinship for the democracy of the Hebrews, as we are trying to lead the nations of earth toward its precious ideals; and surely the call of God is tremendous, that we cling to the Book from which these ideals have come and preach them with all the fearlessness and conviction of the prophets of old.

We come now, in closing, to Christ, the Matchless Prophet, and what do we find him to be?

"God having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath in these latter days spoken unto us in His Son."

Moses said, "Jehovah thy God will raise up unto thee a prophet from the midst of thy brethren like unto me, unto *him* shall ye hearken."

Isaiah had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach good things to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord."

Jesus Christ deliberately and definitely appropriated these words to himself, when he said, "today this Scripture hath been fulfilled in your ears," words which instantly made him the Supreme Democrat of all time.

Think of his life and teaching from the standpoint of Democracy. He was born in a stable, reared in a simple home, and learned a democratic trade. When he got ready to preach he was set apart to his ministry by John the Baptist, *prophet* of the *people,* and a man who lost his life because he dared to expose the shameful, lewd living of the kings of his day. He chose his disciples from the common people; he set his nets as a "fisher of men;" he went into their homes; he mingled with them upon the streets and at their feasts; he championed their rights; his entire life was democratic.

Then take his teaching. He said, God is your common parent and ye are all brothers. He said, "There shall ultimately be just one fold and one Shepherd." He said, "Keep the

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Church and the State separate; but be good citizens of both, render unto Caesar the things that be Caesar's and unto God the things that be God's." He said, "I came not to destroy the law and the prophets but to fulfil them"—to put into them all the depth and richness of their world-wide scope. He said that his principles would bring joy and peace and liberty, and would make of the world a great brotherhood in which all caste and special privilege would be swept away. His motive in life was love, and he summed up his program in fifteen golden words—"Whatsoever ye would that men should do to you, do ye even so unto them;" and in another place in twenty-two words of just as good gold, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbour as thyself." In these thirty-seven words he embodied the goal of a perfect democracy, and by their power he is surely, even though slowly, bringing it to pass in the world.

Everything that he did and said was democratic in the highest and noblest sense of that magic word, and it is in the purest democracies of the earth today that he is best understood, most honored, and faithfully served.

Put him in the heart of a king and require that king to be a Prussian, and you have asked the impossible; but put him in the heart of a man and give him free sway, and instantly that man's passion becomes liberty, his vision becomes humanity, his slogan becomes democracy, and the altar of sacrifice will not call in vain for his life-blood if need be, when the name and honor of the *people's* Saviour are at stake.

It is thus we trace out the democracy of the Hebrews. God gave it to Moses, its pioneer champion. Samuel was raised up to further its progress. Jewish kings by their failure, polished its lustre. The prophets kept its flame alive in the hearts of the people, and Jesus Christ came to establish it forever. "Democracy among the Hebrews," therefore, means democracy for the world; and when peace comes again it will be nearer to the peace of Christ, even though millions of graves

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be the price paid to ransom it from the clutches of those who would destroy its onward march.

The original blood of democracy was Hebrew and that mother who stood beneath Calvary, with a sword piercing her heart, knew that in her son, also the Son of God and the Emancipator of the world, flowed that same Hebrew blood. May its precious streams continue to flow, until every barrier has been washed away and every nation made clean and every man a follower of Christ the Lord; and may America be willing to make her sacrifice to see its accomplishment.

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JESUS CHRIST THE ETERNAL LOGOS OF THE FATHER.

By the Rev. Herbert S. Turner,

Hoge Fellow at Union Seminary 1917-1918.

What is the meaning of life when viewed as a whole? What is its goal? What is the nature of its relation to God? To find the answer to these questions, to comprehend and explain the relation between God and the world and the individual is the aim of religious philosophy.

The Egyptians were probably the first to wrestle with this problem. Amenhotep IV, 1375-1358 B. C., "the first individual in human history," devoted himself entirely to the interpretation of the gods. Now the interpretation of a particular God was naturally suggested by its place in the mythology of the day. Thus, Ptah, who had been from the remotest ages the god of the architect and craftsman, becomes the supreme mind and the fashion of all gods.

> "It (the mind) is the one that bringeth forth every successful issue.
> It is the tongue which repeats the thought of the mind.
> It (the mind) was the fashion of all gods."

The court herald of Thutmose III says of the mind, "Lo it is an oracle of the God, which is in every body." Thus we see this ancient people arriving at the idea of a single controlling intelligence, behind both man and gods. The mind (which they called heart) revealed itself in the spoken "word."

> "Ptah, the great, is the mind and tongue of the gods,
> Ptah from whom proceeds the power
> Of the mind and of the tongue."

When we turn to the Greeks we find a people lost in the changing world of nature seeking its way back to God, "if hap-

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ly they might feel after him, and find him." When everything around them was changing they sought some unifying principle which they could call God. So the Greek, starting with himself, worked from within outward and up to God, and that by which God revealed Himself was reason.

The other great race of antiquity—the Hebrews—started from the opposite point of view. They had the idea of God to begin with—"He is not far from any one of us." Now, if God is, it follows that He will reveal Himself in a world; so "In the beginning God created," and that by which He makes known His relation to the world is His "word," and a word is the expression of a thought inwardly conceived with the mind, a faculty of the reason. So that these two ideas—thought, or reason, and word—undoubtedly blend in the "Logos."

In tracing the development of man's struggle with the problem of God's revelation of Himself and His relation to the world, we shall trace the contribution made by the Greeks and the parallel movement in Hebrew philosophical thought, then the blending of the two in the Philo-Alexandrian theology. And finally we shall show how it was left for the writer of the fourth gospel to say, by divine revelation, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him."

The first man to deal definitely with this problem among the Greeks was Heraclitus, who lived in the early part of the fifth century. To him "all things flow." This phenomena he attributed to fire. Fire was the one universal in the cosmos, the essence of all material things, because it was the most mobile. It was the principle which permeated the universe and caused all the changes, true knowledge would concern itself, then, with this universal principle, which he called, Fire, God or Logos. "Man's duty to his mind is to devote himself wholly to the apprehension of the divine unity in the world."

The next person to make a definite contribution to the problem was Plato, though to him the principle which determined God's relation to the world was "nous" rather than "Logos."

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As he looked out on the world the thing that impressed him was the mutability of its form, the ceaseless flux of all things, the vague, shifting and uncertain opinions; hence, he concludes that there must be such a thing as permanent concepts, a realm of thought entities beyond the fleeting world of sense. A beautiful object might become unbeautiful but the concept beauty was eternal. These eternal concepts he called ideas. According to Plato there are various grades of ideas, but the supreme idea "is the universal author of all things right and beautiful, itself the source of truth and intelligence." He shows how that man's reason belongs to the realm of ideas and therefore partakes of the absolute, and since ideas are eternal and immortal, likewise man's intellect, his rational soul, is eternal and knows no death. The highest good, therefore, for man is likeness to God. "God is perfect righteousness and he of us who is most righteous is most like Him." Plato's contribution, then, to the solution of the problem of God's relation to the world was, by means of the doctrine of ideas, to establish a rational relation between the world of reason and the world of sense, and to point out that man's rational soul is of the same substance as the absolute and that his spiritual advancement depended upon the curbing of the senses and the realization of the absolute.

The Stoics were the first to give a systematic statement of the Logos. In their explanation of the universe they held everything to be material. But at the same time they recognized in all material both an active principle and a passive principle. By the active principle acting and directing, the other being acted upon, all phenomena came into being. To this acting principle they gave all the characteristics of reason and intelligence. It became the world-reason, God, and so they called it Logos spermatikos—the generative principle of the world.

Since this active principle directs the world how can man be free in the choice of good and evil? The answer is found in the nature of man. The reasoning soul is a part of the universal reason, God. When, therefore, reason rules a man

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and directs his will in the right course, it leads to the path of freedom. In free obedience lies the unique greatness of man. "To obey God is freedom," says Seneca. Freedom lies in the choice, but the choice once made the results will inevitably follow. The perfect man then is he whose every act is guided by reason.

We have taken these three solutions of the problem as representative of the development in Greek philosophy. We have now to trace the parallel development in Hebrew philosophy. As we have said, the Jew began by assuming that God is, and that He will manifest Himself in the world. From the very first God is the speaker, man is the hearer. "The religion of Israel comes into existence by God appearing, speaking, commanding, and by man obeying and believing." The Hebrews thought of God as revealing Himself in very tangible form, and so in the earlier histories we have the Theophanies. No explanation of these manifestations is entirely free from difficulty. But from the account in the earlier parts of the Old Testament we seem to have a dissolving view. We first see the angel of God, our attention is then turned to the person addressed, and the angel has vanished, and it is God who is speaking. But it is not until after the exile that we meet with philosophical speculation on Hebrew soil in any marked degree.

After the exile the Jews held that God and the world were wholly distinct. The beginning of this conception of God's transcendent righteousness and holiness is to be found in the Old Testament, particularly Isaiah. It occurs over and over in the Apocryphal and Pseudepigraphic literature. In 3 Macc., God is the "All-Holy"; in Baruch, "To the Lord our God belongeth righteousness, but unto us confusion of faces," occurs as a kind of refrain in the first two chapters. In the Wisdom of Solomon (12:15), "For as much as thou art righteous thyself, thou orderest all things righteously." In the book of Jubilees (21:4), "A living God is he, and holy is he, and true and righteous more than any other"; in the Psalms of Solomon (10:5), "Righteous and holy is the Lord";

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in the book of Enoch, "The Holy One," "The Most High, the Holy and Great One," "The Holy and Great One, the Lord of Glory."

For one so high and holy to have direct intercourse with man would not be fitting. Further, since a name was characteristic of a person this sanctity attached itself to the divine name, and it became unfitting for man to pronounce even the name of God. We see this in the Old Testament. In some of the latter books Jahweh rarely occurs, and it is entirely absent from Esther and Ecclesiastes and occurs but twice in Job. In the post-canonical literature various devices are used for it, as "God," "The Highest," "The Immortal," "Heaven," "The Blessed One," "The Holy One," and names of like nature. Yet to the Jew, God was a loving Father. "To the Jew, God was at one and the same time above, beyond, and within the world, its soul and its life."

With this as a background let us return to our problem: The Relation Between God and the World. Since He had separated the two the problem for the Jew now is, to bridge the chasm He has created. The philosophical thinking of the Jew required him to have a personal medium between the transcendent God and frail man, and so he personalizes everything by which God reveals Himself.

We see it in the development of the Divine Intelligence or Wisdom. That Wisdom is employed in the creation and preservation of the universe is laid down as a general principle in Prov. 3:19.

> "Jahweh by wisdom formed the earth,
> By understanding established the heavens;
> By his knowledge the abysses were broken up,
> And the skies drop down the dew."

But in the eighth chapter Wisdom is no longer a mere attribute of God, but God's messenger, who lifts up her voice in the street and at the city gates, and bids men walk in her pure and pleasant ways:

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"Unto you, O men, I call.
And my voice is unto the sons of men."

Before creation God formed her, and she was His companion in all the works of creation.

"Jahweh formed me first of his creation,
Before all his works of old.
In the earliest ages was I fashioned,
Even from the begining, before the earth.
When there was no depths was I brought forth,
When there was no fountains brimming with water.
When he established the heavens I was there,
When he drew the circle over the abyss;
When he made firm the skies above,
And set the fountains of the deep;
When he gave the sea its bounds,
And fixed the fountains of the earth;
Then was I by him as a master-workman,
And daily was I his delight,
As I played continually before his eyes,
Played over all the habitable world."

In Job 28, God only knows the dwelling place of Wisdom, she dwells alone in her glory, fulfilling her own ends and nowhere enters the plan of God. The writer here borders on giving Wisdom a personal existence. And in the Apocryphal writings personification becomes personal existence. "For in her is a spirit, intelligent, holy, only begotten, manifold, subtle, mobile, pure, undefiled, loving the good, active in good, a lover of men." She invites the righteous to heavenly possessions, makes those who love her sons of God, searches out those who deserve her, descends into the souls of God's servants and makes them God's friends and prophets. Wisdom, then, which in many cases is almost equal with God, alone enables man to understand the divine connection of things and to regulate his conduct by principles proved true from eternity.

We see the same principle at work in the history of the "word" of God. The expression "word" is used a number of times in the Old Testament in a way which, to an Oriental,

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might mean more than a mere abstraction. "The word of the Lord tried him"; "He sendeth his word and healeth them"; "Thy word have I hid in my heart"; "By the word of the Lord were the heavens made." When we turn to the Apocrypha we see a marked development. "Thine Almighty word leaped down from heaven out of thy royal throne—and brought thine unfeigned commandment as a sharp sword." Wisd. 1:9.

We see this principle exemplified further in the Targums. Deut. 1:30, "The Lord your God goeth before you"; "Jehovah, your God, whose word leads you"; "I stood between the Lord and you at that time"; "I stood between the word of Jehovah and you." This principle of giving the word definite personality was carried throughout the Targums.

We shall consider just one other illustration of this principle, the Torah. Through the Torah, God revealed Himself to His people. In it the divine mind is reflected, and the divine will was stated once for all: "That which is of the Torah needs not confirmation." Because the Torah corresponded so closely with the mind of God and was an expression of the fullness of divine wisdom they identified it with Wisdom. In the Song of Praise of Wisdom in Ecclesiasticus we read:

> "All this is the book of the covenant of God Most High,
> Even the Law (Torah) that Moses commanded,
> For an inheritance to the congregation of Jacob."

The Torah has now become a personality existing before creation, and among the six things said to have existed before the creation was the Torah. In the Targums the patriarchs are said to have observed the Torah, and that God Himself observed its precepts, "For three hours (daily) doth he (God) occupy himself with the Torah." But the supreme importance of the Torah lay in the fact that it was the complete and final revelation of God's will for all time. "The Prophets and the Hagiographa will cease, but the five books of Torah will not cease."

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> "She (*i. e.* Wisdom) is the book of God's commands,
> The Torah that abideth to eternity;
> All that hold by her shall attain to life;
> They that forsake her shall die."

Since it is the revelation of God's will, man attains salvation by ordering his life according to its precepts. It was believed that the Torah had been offered to all the world, but had been accepted by Israel alone.

> "In every people and nation I got me a possession.
> With all these I sought for a resting place.
> Then the Creator of all commanded me,
> And said, 'In Jacob be thy dwelling,
> And in Israel thine inheritance.'"

Therefore, Israel became a chosen race, the people of God.

We have traced the struggle with the problem of the relation of God to the world along two independent lines of development. The solution reached by the Greeks was, that of a rational principle or impersonal energy, by means of which the world was fashioned and ordered, which they spoke of under the term "Logos." In Hebrew philosophy this principle became a mediating agent or personal organ of the Divine Being, and they spoke of it as the "Logos," or "Word." In the philosophy of Alexandria these two phases were combined.

The conquest of the world by Alexander was the beginning of a new era in the world's history. Principles were set in motion by him which produced the remarkable Greco-Roman Age. The one word that characterizes this age is *syncretism.* The Greco-Roman world was one in which the civilization of two great peoples, the one intellectual, and the other political, had been compounded. The learning of the Greeks had been diffused over the world. It was a cosmopolitan world; separate nations had ceased to exist; the distinction between citizens, provincials, and slaves was rapidly being wiped out. Tacitus says of Rome, "it was the place into which abomina-

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tions from all parts of the world flowed together and prospered."

This syncretism extended to religion also. Both philosophy and mysticism recognized the keen sense of moral guilt and the estrangement from God through sin and the desire for purification, felt by the world. This age produced no new religion, unless we speak of Christianity as such, but a vast number of cults offered their consolation to a needy humanity groping its way through a hostile world in which all the inherited religions and forms of religious expression had failed.

With this as a background let us return to our problem, the relation between God and the world. In Alexandria, the intellectual metropolis of the ancient world, this longing for peace in this life, for a revelation of God, and for the assurance of personal salvation, led to a revival of ancient Pythagorean mysticism and Platonism under the form of Neopythagoreanism and Neoplatonism. Besides these two, another distinct movement arose, which grew out of the process which had begun at Alexandria in the second century B. C., of reconciling Jewish theology and Greek philosophy. The great representative of this movement was Philo with his Judeo-Alexandrian theology.

In the discussion of the various solutions offered to our problem by this age, we shall confine ourselves to Judeo-Alexandrian theology, and Philo as its representative. One of the cardinal principles of this doctrine was a transcendent God. "A transcendent God is one who is absolutely above the world and above man's knowledge, a God that is so far removed that man can have no dealings with Him directly, nor can He deal directly with man or make His works manifest to man, save through an intermediary." Philo's doctrine of God is clearly defined. "All that we can say of Him is that He is pure being, incorporeal, invisible, without qualities, above all virtue, and above all knowledge. We, therefore, cannot say that God is good or beautiful, because He is above all beauty and goodness; he is eternal, unchanging, existing in and for Himself alone. His perfection is beyond our power to comprehend, our

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intellect cannot grasp His nature. All that man can know or say of God is that God *is.*" This fundamental idea, from which Philo starts, is purely Platonic. The possibility of such a God acting on matter is revealed with the help of four mediums.

These were: The Platonic doctrine of ideas, the Stoic doctrine of active causes, the Jewish doctrine of "the wisdom of God," "the word of God," and the Greek doctrine of demons. All these were comprehended in the Logos.

These beings are conceived of as God's servants or ambassadors. When the Hebrew side of Philo's mind is to the fore they are the angels, the "Wisdom," the "Word," but when the Greek element is to the fore they are demons. From some of his statements it would appear that they are personal beings, but other assertions forbid this conclusion. If we inquire into the source of the Logos, Philo expresses himself in an emanistic sense, yet he never reaches a doctrine of emanation. Their number is unlimited and yet Philo gives calculations. He distinguishes between the two supreme powers, goodness and might, which he immediately combines into the Logos, and places it almost equal with God. This contradiction is best expressed by Harnack: "The Logos accordingly appears as the Son of God, the foremost creature, the representative, Viceroy, High Priest, and Messenger of God; and again as principle of the world itself. He appears as a power and as a person, as a function of God and as an active divine being."

We have traced in outline the struggle of the great thinkers with the problem of the relation between God and the world. Before proceeding to the next step, let us look at the significance of this struggle. With all peoples there was a memory of a golden past when God and man had fellowship one with another: with the Greeks, when the gods dealt with man and were of like passions with them; with the Semites, when man dwelt in the Paradise of God, made in His likeness.

But the race had become deeply conscious of its moral imperfection, and the consciousness of this fact separated the

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individual from its God, and as the centuries passes he became more keenly aware of this fact.

When we survey the Greco-Roman religious world the most striking thing is the diligence with which it was seeking for something to stand between it and God. Every form of religion was being tried. How often we read the pathetic story of the discovery of some new cult in a distant province and the eagerness with which it was brought to Rome to be given a trial. One of the pathetic things about the life of Philo is that he came so near to finding a person to bridge the chasm and yet failed. He saw clearly that something must stand between God and man, and he called it Logos, but when he began to define its nature and character, it ever remained on the border land between phantom and reality.

Two things had been made clear. The world had failed to find a mediator between God and man. And the world was ready for such a mediator.

Keeping in mind the religious character of the first century A. D., let us turn to the contact of Christianity with Hellenistic philosophy and theosophy in the fourth gospel; also keeping in mind that the fourth gospel is much more an interpretation than a history of Jesus' person and life; it takes for granted that its readers are acquainted with the facts. As Christian life and thought entered upon the second century of its history it was face to face with two great dangers. The writer is apparently the last representative of the apostolic age, and as the second generation of Christians passed away and Jesus did not return the early hopes and impulses that fired the first followers had began to wane. There was the tendency on the one hand to evaporate the life of Jesus into a philosophical allegory and thus make it yield a permanent value. On the other hand there were those who still clung to Jesus as a majestic figure on pages of history. Religion for them was becoming mere tradition void of all spiritual reality. If Christianity was to endure as a living faith it must embody itself in new forms to meet the needs of this new age. The work of John was to transplant the religion of Christ into a new soil.

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"He presents the life of Jesus in its eternal meaning and shows how true discipleship was still possible to those who had not seen and yet had believed. He claims that this inward fellowship was even closer and more real than the outward one." The writer had lived with Jesus; the nature of Jesus had so transmitted itself as a spirit of goodness, holiness, patience, and self-forgetfulness, that he had been lifted to a new life. "In him was life." "Ye have life through his name." When he came in contact with the religious desire of the world he was convinced that Jesus was the mediator that the world had so long sought. And in seeking for a word to set forth to the world the absolute nature of Jesus, in whom the eternal, self-revealing God was incarnate, he appropriates the Logos doctrine, with which the world had been made familiar by contemporary religious thought. And in the opening verses of the prologue, John begins from the Judeo-Alexandrian point of view and ascribes functions to the Logos similar to those any other writer might have assigned. But when he reaches verse 14 and says, "The Logos became flesh and tabernacled among us full of grace and truth," he has uttered a truth entirely new to the world, and filled the Logos with new and profound meaning.

Now it would not be true to say that John is borrowing from Philo, but rather from the age which produced Philo. Indeed, there are marked differences between the two. The motive for the Logos doctrine in Philo is a metaphysical view of the universe. The motive with John is historical. "His Logos is not an abstract principle, but a person; not a cosmic, but a spiritual agent; not creative reason, but the revealing word of God. John accepts the current view of the Logos as a starting point, but immediately passes into his theme: "The Logos became flesh," and from this point concerns himself with the historical person of Jesus. From this point all that had been predicted of the Logos, by both Jew and Greek, he shows could likewise be predicted of Jesus with greater clearness and fullness of meaning.

Philo spoke of the eternity of the Logos. Jesus said, "Before Abraham was, I am." "Glorify thou me with thine own

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self with the glory which I had with thee before the world was."

To Philo the Logos was the agency by which God reveals Himself. Jesus said: "I came out from the Father and am come into the world." "No one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also . . . believe me that I am in the Father, and the Father in me." Again, "I manifested thy name unto the men whom thou gavest me out of the world . . . for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me."

To Philo it was only through the Logos that man was enabled to lay hold of the higher life. To the stricter Jew the personalized law of God was the source of life. But Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall become in him a well of water springing up unto eternal life." Or, "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." "I came that they may have life, and may have it abundantly." "For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will." "I am the resurrection and the life: he that believe on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

This great truth, that the historical Jesus could give eternal life, is further developed in chapter six. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever, . . . Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves. . . . For my flesh is meat indeed and my blood is drink indeed. . . . As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me." The eternal Logos had become flesh in order that

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in this world of time, amid the limitations of earthly conditions, we might become partakers of the divine life.

As the first century was coming to a close and the early followers of Jesus were passing away with their hope of his immediate return and as Christianity stood upon the threshold of its world-wide expansion the time was ripe for God in the unfolding of divine truth to set forth to the world, Jesus, the eternal Son of God, as the complete and final revelation of the Father. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Not only was the time ripe for the further unfolding of divine truth, but God's Spirit working through pagan and Jewish philosophers had created the word by which this truth was to be given to the world. God in His providence had likewise prepared the man through whom this revelation was to come. No other apostle could have given such an interpretation of Jesus. The fourth gospel is the expression of a profound religious experience. John had lived more intimately with Jesus than all the other disciples, he had so entered into the mind of Christ that the outward revelation had become an inward one. "He believed that the eternal Christ of inward religious experience was one with the Jesus of history. The life as it had been manifested on earth was only the beginning of the larger invisible life, and the two revelations served to complete and illuminate one another." God's Spirit has so led him in his religious experience that he could speak with a "timeless voice to the permanent needs of men." Thus we see the working of God's providence in bringing together the man, the word and the hour, to set forth Jesus the perfect revelation of the Father.

Though John drops the word "Logos" after 1:14, and passes to the historical Jesus, the thought of Jesus, the Logos, as the solution of the problem of the ages is found on every page. James Denny has summed it up for us thus: "To relate him to the eternal being of God is the purpose for which the writer makes use of the Logos idea. In coming into contact with Jesus he has come into contact with the eternal truth and love

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of God; the final and all-sufficient revelation of Him whom no man has seen has been made in the Only Begotten. There is nothing in the universe, nothing in nature, in history, in all that has ever been known as religion or revelation, that can truly be understood except in this light. The world is a Christian world, and we do not understand it finally until everything in it has been set into relation to Christ."

To set everything in relation to the historic Jesus, under this profound conception, is the purpose of the writer of this gospel.

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*CHINA SINCE THE REVOLUTION.

By the Rev. Professor J. Leighton Stuart, D. D.,

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The subject breaks up naturally into four divisions: Political, Moral and Social, Educational, Religious.

I. First then as to the *Political* issue. Perhaps it may help to ask ourselves a few questions:

1. In the light of all that has developed since, was the revolution a good thing and was China ready to become a republic?

2. Why was the republican form so easily and quickly erected, and why has so long an interval elapsed without gaining the substance of republican government?

3. Was Yuan Shih Kai sincerely convinced that a return to monarchical forms was best for the nation and really desired by its people?

4. With so weak a central government how has relatively good order obtained locally throughout most of the provinces, and what basis for democracy is there in Chinese institutions and character?

5. What is China's place in world-politics and the attitude of the other nations to her present plight?

6. Is the pessimism of most Chinese regarding their country's future justified by the facts?

When the outbreak occurred at Wuchang the cities of the Yangtse Valley and then those further south, with the exception of Nanking, one by one declared for the republic, usually

*This paper was originally written for a Conference of Missionaries in China, but is intensely interesting to every one who is interested in missions and in the spread of the gospel.—Editor.

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without a struggle, over night. How easy it seemed, and how delighted the people were at the new democratic order? We Americans, often with an enthusiasm in inverse proportion to our years and discretion, heartily welcomed the new-born sister republic. As one of the enthusiasts I have been asking myself whether we were swept away by unthinking emotion and whether it was not all a ridiculous fiasco. For in these six years we have had two counter revolutions, two monarchical attempts, four provisional or acting presidents, endless plottings, over one hundred political assassinations, a series of parliamentary farces, shameless bribery, widespread disorder and constant civil strife, a foreign menace against which the nation seems impotent, no real president, no constitution, no suffrage, no popular democratic privileges, no assurance of stable government in the future. In the face, however, of such an arraignment, it must be remembered that China has averaged a dynastic revolution about every 200 years, that the Manchu dynasty was doomed, that China was in a powerful ferment under new ideas and influences pouring in from abroad. The outbreak came eight months earlier than planned, and should have begun in the south, each province revolting and effecting its own reorganization before the next one declared itself. But even if Dr. Swen had been able to put through this program of Federal States to be ultimately reunited, it is doubtful whether the result would have been materially different. The forces at work are too elemental. The difficulties are inherent. Self-government cannot be given to any people, it must be won. Are the Chinese winning theirs? There is a small nucleus of genuine patriots. Despite all that may be said to the contrary, I have always believed that Dr. Swen is one. And there was gathered around him a little group of idealists, serving without pay or fame and at great risk, devoted to him and sharing his purpose. True, these men have one by one dropped out of politics discouraged, but the point is that China is producing the type now, as she often has before in her long history. There is an intense, if often crude and unsteady, patriotism among the students. Yet this class,

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and especially those returning from abroad have been—there are notable exceptions—the most disappointing single element in the situation. They have had such splendid opportunities for both knowing of a higher order and struggling to realize it. Official squeeze seems more rampant and shameless than under the old regime, when there was a certain *Kwei-chu* in such matters. A secretary in Feng Kuo Chang's *yamen* was calling on me when I remarked that I heard he had paid $1,000,000 for the vice-presidency. He replied, "Oh, no, it was only $800,000." But, as we have seen in Russia, conditions might be, and in fact as far as the government deserves, ought to be infinitely worse. It is hard therefore to make sweeping generalizations. Wm. James, in his *Varieties of Religious Experience,* begins one chapter by remarking that the theorizing mind ever tends to an over-simplification of its materials. On the whole then, in this admittedly complex muddle can we not affirm that the ideal and form of democratic institutions is an earnest of their gradual attainment, even though the way lie through many disturbed and disillusioned years; that fifty years of the present republican ferment are better than a cycle of the old stagnant Cathay? Can we not hold to a sobered and chastened but resolute optimism?

Why Yuan Shih Kai attempted to put over the monarchy would no longer have any practical interest for us were it not for whatever insight the episode may furnish into Chinese conditions and tendencies. Dr. Swen told some of us in Nanking that a year and half before the Wuchang outbreak Yuan had sent an emissary to him to propose that they join forces. It would be interesting to speculate on what might have happened had the visionary idealist with his western inspired enthusiasms and the almost uncannily clever administrator with his practical knowledge of Chinese affairs combined to work together with mutual confidence for a sane and securely maintained program of reform. But Dr. Swen, despite his great refusal in Yuan's favor, never trusted him, and soon after his fine-spirited, if somewhat unavoidable retirement, began to suspect Yuan of monarchical ambitions, and to promote or

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approve the successive counterplate which lasted until Yuan's death. Personally, I feel convinced that Yuan, so far from being gifted with almost clairvoyant powers of political prognostication, was ever an astute and rather public-spirited opportunitist. He had always questioned the wisdom of a Chinese republic, created by the fiat of a few foreign educated youths, but made the best he could out of the situation for all concerned. His first intention on becoming president was to play the game squarely. He once remarked to his old friend, Dr. H. H. Lowry, of Peking, that he had learned from the career of George Washington that it was a nobler ambition to go down into history as the first president of a free republic than as the founder of a new dynasty. This, like many other similar utterances, may have been camouflage, but I believe his shift of purpose was a complex of genuine conviction after losing all patience with an impossible parliament and other pretended republican forms, combined with a father's natural desire to gratify a brilliant and insistently ambitious son, his own personal love of pomp and power, anxiety over the succession, and perhaps chiefly the machinations of the *Chou An Hwei* who deceived him into thinking there really was a popular demand for a monarchy as the only permanent assurance of law and order. (Interview with President Wilson.) The significance of the whole movement lies in the evidence it afforded of a quite general reaction from the naive glee of having a republic, and of a more general but hitherto latent conservative dissatisfaction with the recent innovations. Even loyal old Chang Hsun was duped into a similar belief by his more clever but far less straightforward fellow-conspirators. Incidentally, the man who now sits as president of the republic, after straddling the fence as long as he dared, had decided to declare for the monarchy on the day after Yuan died. It is one of the many humors of recent Chinese history that Yuan left the world just in time to enable his friend Feng Kuo-chang to suppress his monarchist principles and sacrifice these for the good of the people by allowing them to make him president. The last few days the Chinese papers have been discussing an adjust-

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ment conceivable only to the Chinese mind, to make Suen Tung, the little Manchu ex-emperor, hereditary president.

There is, however, another and very important side to all this. What foiled Yuan, despite all his resources and abilities, was public opinion. This was a mingled dislike of Yuan individually, attachment to the republican idea, and moral disapprobation of Yuan's method. It reveals a trait of Chinese character, existing long before Mencius, and fostered by the advice of that sage, as to rebelling against tyrants who have exhausted the will of heaven. Any similar attempts will have this popular will to reckon with, as will any foreign powers who make efforts to coerce this sovereign people. Thus the Yunnan revolt on Christmas Day in becoming a national holiday enshrines an inherent principle of Chinese life. In fact, we have here the explanation of the strange phenomenon of relatively well-ordered local government in the midst of dissension, impotence and even anarchy in Peking. China has ever been a paradox of despotism and democracy. There has always been a large measure of local self-government, through the gentry and district elders. The rise of the Chambers of Commerce and other commercial organizations, the effective policing of the great cities, the law-abiding temperament of the nation at large are added guarantees. The most dangerous political discovery of this popular power is the much abused readiness to declare independence of any person or movement that is unacceptable to the parties concerned. Thus certain provinces, the navy, army officers, political clubs, etc., have announced their independence from time to time, finding it a delightfully effective, safe and simple process, while not realizing that it cuts at the vitals and basic principles of democratic institutions. If it were possible to think any longer of China as a self-contained and isolated country, we might hope that some strong man would soon emerge—as so often in the past—who could, by his dominant personality, reconcile or reduce to submission the warring factions and found a new dynasty. But that time has now passed for China, as for all the other nations, never to return.

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It was fifty years last year since Anson Burlinghame, as head of China's first diplomatic mission abroad, announced in response to a welcome in New York City that China was ready to take upon her ancient civilization the graft of that from the West. But along with the gentle rustic figure of grafting, we must place that of a swirling international vortex into which China has been rapidly, roughly and ruthlessly dragged. It is scarcely pertinent to review the long series of outrages China has suffered at the hands of these same civilized nations of the West, nor to philosophise as to the right or wrong, the wisdom or folly, of these aggrandisements against a proud but defenseless nation. Questions of international equity and the use of force in exploiting weaker countries will look differently after the present war. Germany and Japan are not without their precedents in the course they have more frankly and fully adopted. Meanwhile try as I have, I cannot get away from the conviction that as to China's future the supreme issue is Japan. I am reluctantly convinced that for several years past Japan has been determined to get control of China not merely for commercial but also for political and military advantages; that to achieve this end Japan has been and is now fostering every occasion for civil strife, instigating the central government to policies which she knew would arouse opposition in the south while secretly aiding and inflaming the disaffected provinces; that she has been covering China with an elaborate spy system learned in Germany as is the case with many of her other activities; that she aims to enrich herself from China's market and gain military power with which to enter upon wars of aggression, if need be, to advance her colonizing schemes not in Asia, but across the Pacific. I am not condemning Japan for such a program, but simply stating what seems to me to be facts of observation. Still less can we deny that she has both learned the process and felt herself driven to such a course by the conduct of European nations in Asia, ever coming closer to her own domain. Hudson Maxim in his book, *Defenseless America,* tells of a Japanese diplomat who, in referring to the Monroe Doctrine for Asia, said that the only dif-

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ference between America and Japan was that the latter was preparing to enforce her doctrine. When Dr. Speer was in Nanking two years ago he said that nothing on this trip to the Orient frightened him so much as the present attitude of foreigners, including missionaries, to Japan. Now, I wish to guard against any comments or insinuations unworthy of our common calling. On the other hand, there is nothing of more practical interest in the question before us this evening, both as missionaries and as citizens of our two nations, than to form some opinion on this supremely important subject. Japan's assertions count for nothing. I can refer you to pages of official documents and authoritative utterances regarding Korea and Manchuria in which Japan has, to use a diplomatic euphemism, felt it necessary to act contrary to previous explicit declarations. The same is proving true now in Shantung and elsewhere. The reading of the true history of the attempt to compel China's acceptance in secret of the notorious Twenty-one Demands is an astounding revelation. It happened that I found myself seated at dinner in New York City one evening in January, 1915, next to Dr. Sidney Gulick, the apostle of friendly relations between America and Japan. Learning that I was a China missionary he at once began to impress on me the views which he has with the worthiest motives been spreading. I asked if there were any grounds for uneasiness on China's part, and he assured me from direct sources of information that there could be none. A few days later President Yuan parried Japan's effort by publishing to the world the true text of the demands, which had already been in the possession of Mr. Hicki, the Japanese minister to Peking, for over three months. Japan's publicity bureau is said to be the most perfect in the world. But without arguing the case further, assuming this menace to be real, what of the outlook? To my mind it turns chiefly on a question of American statesmanship. If America realizes the gravity of the consequences, not only for the Hay policy of the open door and China's integrity, but also for her own peace and that of the Pacific basin, all will be well. Her immense military developments for the present war will leave

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her empowered for ends not now contemplated. The Lansing Ishii Treaty has given her the right to inquire of Japan as to any violation of the compact, and she now has the strength to enforce the keeping of its terms. If she remains indifferent or unaware of what is happening in China, it may be too late not only to do her duty by China and keep her pledges, but even to avert a disastrous war herself. The revelations of German world-politics are now obvious to us all, yet how unbelievable they seemed before the war came and for many months after. The prophets of evil were ignored or ridiculed. But as with the present war, a failure to grasp the situation may lead to a world-wide conflict. China will be the disturbing influence in international relationships in the immediate future. World-issues now centre around the Pacific as in ancient times they centered around the Mediterranean, and have until the present around the Atlantic. The road to the world-peace of the twentieth century lies through China. The most active and determined element of discord is Japan. The main hope of restraininng Japan's predatory ambition is America, strongly supported—may we not confidently expect?—by England. The uncertainty lies in the attitude of the administration that happens to be in power at the time, and in the knowledge of the real issue which the American public may possess. The Japanese propaganda and special missions, like the recent one handled by Viscount Ishii, are very effective. This is where Americans resident in China can serve both their native land and the one of their adoption. We need not be jingoes or anti-Japanese to make such resolutions. Perhaps more than any other single influence, China missionaries secured Japan's withdrawal of the obnoxious Section V of the Twenty-one Demands, by making representations to the American government, which in turn remonstrated quietly but firmly with the Tokyo government. (Interview with Mr. Bryan.) By "watchful waiting" and similar services to our State Department in the future, we Americans in the Orient, whether missionaries or others, may aid in preventing a Japanese aggression in China which would prove as foolish, as futile and as fatal as Ger-

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many's present attempt. But our home government must realize that written treaties alone assure nothing in such affairs. "It is an interesting reflection that no other nation has its independence and integrity assured by so many treaties, founded on sound principles of law and equity, and subscribed to by so many powers, as China has. Yet no nation is in a more precarious and insecure position, in respect to its independence and territorial integrity, than China is today."

Is the pathetic pessimism of thoughtful Chinese as to their country's outlook justifiable? There are, it seems to me, at least three strong grounds for optimism. One is the probable attitude of an American government loyal to its own Hay policy, reinforced by her present allies, and by her new military strength. Another is the reaction in Japan after the defeat of Prussian militarism, aided by a saner, nobler minority which may increasingly influence public sentiment. Lastly, we have the Chinese people to consider. Their government may be corrupt and their military strength negligible, but through the new nationalistic spirit, and by means of trade boycotts and other forms of resistance or timely exposures of secret demands, the vast population of China, proud, intelligent, and recklessly, fearlessly stubborn, when once aroused, are a potent force to be reckoned with.

II. I must not dare, after spending so much time on political aspects of our subject, to take up in detail moral, social and economic issues. We are all sufficiently aware that these are rapidly changing. Henry Drummond, when returning by way of the Orient from a scientific trip to Africa, made the following comment in his note-book: "China is an instance of arrested development; on a fair way to becoming a vertebrate, it has stopped short at a crustacean. The capacity for change seems almost non-existent." What would he say now? Our only question is whether the bewildering changes in clothes, customs, and everything else are evidencing of really advancing civilization, or merely an appropriation of the conveniences or an imitation of the conventions of western life. I wonder if we are prepared to agree that since the revolution there has

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been steady deterioration in morals? Certainly there has been an increase in the use of foreign liquors, in gambling, in sexual vice and diseases, and divorce (almost unknown in old China), in the reading of injurious novels, and in the use of morphine to an alarming extent. With the impact of western life, China is losing her ancient ethical sanctions and is learning every novel and noxious vice from abroad. Social and economic conditions do not seem to be improving, despite many well-meant orations and organizations which usually illustrate the Chinese proverbs about having a beginning but not finish, a tiger's head but a snake's tail, etc. The new discussions and ideals are, however, true to China's glorious traditions, and only need to be vitalized by a genuine willingness for service to result in far-reaching reforms. The anti-opium crusade is an earnest of what China is capable of in this direction.

III. It is, however, in the New Education that I find most reason for hopefulness as to China's future. It is here that the Chinese temperament functions most naturally and to best advantage. Even before the Revolution there was abundant desire for progress. Between 1905-11, memorials, edicts and regulations regarding public education, fill twelve volumes. The ministry of education had an elaborate eight-year program (1909-16) which, if carried out through the provinces, would have given China a finished system comparing favorably with the best in other countries. Even in the brief period it was in effect, it was undoubtedly a potent factor in producing the Revolution. In 1905 there were 4,222 schools, and 102,767 students; in 1910 there were 52,348 schools, and 1,625,534 students. Since then, despite endless internal disturbances and financial stringency, there has been splendid progress. My limited observation in such centers as Peking, Hangchow and Nanking fills me with admiration of the plans of many of the promoters of the present school system. There is much serious, sacrificing devotion as well as skilled technical equipment among the teachers. The students study hard, with rigid tests, and excellent schedules. There are few busier or more enthusiastic workers, even among missionaries, than the returned

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students in government schools. The chief problems are perhaps, financing universal education (in 1909 in Chihli 1 out of 40, in Szechuen 1 out of 50, children were in school, with some advance since then), school discipline, teacher training, relation to mission schools, development of moral character. If this last is the weakest spot, perhaps the strongest is the notable tendency to relate education to practical life. Perhaps we fail to realize how this is only a return to ancient standards of symmetrical physical, mental and moral culture, a fitting for life in all respects. What a stilted, useless caricature of this, education had faded into most of us remember to have seen. There remains the danger, unless vocational training is emphasized, of repeating the mistake of the Indian government where more students were given a literary education than the nation could absorb into its needs with the result that these highly educated, but unemployed, young men became the chief fomenters of political unrest in India. But on the whole, if there is any human hope for China it seems to me to lie in the New Education both for men and women.

IV. *Religious.* So much time has been consumed on the other phases of our subject and this one—both as regards the old Chinese religions, western agnostic tendencies, and the growth of the Christian movement—is so superlatively important that it would be impossible to deal with it in any adequate way and hope to keep your patience any longer.

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UNION SEMINARY REVIEW.

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Editorial Comment

To Our Readers:

For twenty-nine years the price of the Union Seminary Review has been one dollar per year. It is with great regret that we are compelled to increase the price to one dollar and a quarter ($1.25) per year after August 1, 1918. The increased cost of paper, printing and postage has made this absolutely necessary. We feel sure that our friends will continue to

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stand by us, for we have friends that are worth while. The following letter, which has just been received from a subscriber in Texas, will show how loyal these friends are:

"Enclosed find check for $1.15. The 15 cents is for the postage that has been spent in sending me bills. I will try and not be so careless in the future. Since coming to the Rio Grande Valley I have lived a life of unusual strain and not a little confusion. I greatly appreciate the Review. As cheap in price as it is, it ought to be read, not only by all the ministers, but by a great company of our laymen."

There is a man with an understanding heart. Such subscribers will fully understand the situation which compels us to make the slight increase in the subscription price.

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Books

Any book noticed in these pages may be had at publisher's prices through the Presbyterian Committee of Publication, Richmond, Va.

Counterfeit Miracles. *By Benjamin Warfield.* Price $2.00. New York: Charles Scribner's Sons.

This volume contains the Thomas Smyth Lectures for 1917-1918, delivered at Columbia Theological Seminary, Columbia, S. C., October 4-10, 1917. The subjects of the several lectures are: "The Cessation of the Charismata," "The Patristic and Mediaeval Marvels," "Roman Catholic Miracles," "Irvingite Gifts," "Faith Healing." The volume contains also an appendix of a hundred pages, or about that number, filled with notes.

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Dr. Warfield discusses all these subjects with his wonted comprehensive and minute learning, and with fine balance and judgment. He finds the genuine "miracle" only in the ages of inspiration and in the age immediately subsequent to the last apostle.

His treatment of *The Cessation of Miracles* is fine, not new but able. Judge it by the following quotation:

"The immediate end for which they were given is not left doubtful, and that proves to be not directly the extension of the Church, but the authentication of the apostles as messengers from God. This does not mean, of course, that only the apostles appear in the New Testament as working miracles, or that they alone are represented as recipients of the charismata. But it does mean that the charismata belonged in a true sense to the apostles, and constituted one of the signs of the apostle. Only in the two great initial instances of the descent of the Spirit at Pentecost and the reception of Cornelius are chorismata recorded as conferred without the laying on of the hands of the apostles."

In establishing the position here taken Dr. Warfield makes the proper use of the case of the Samaritans recorded in the eighth chapter of Acts. These converts, though blessed with the ordinary graces of the Holy Ghost, yet lacked the signs of the apostles. Accordingly Peter and John were sent down to them to lay hands on them and give them the *power* of miracles. The apostles, and they alone of men, could confer that power.

When the last disciple died, who had received the gift of miracles from an apostle, the gift of miracles became extinct.

This thesis is maintained throughout the book.

Marvels in later ages are not denied; but it is made clear that the marvels are not miracles.

"The Irvingite Gifts" and "Faith Healing" are discussed, and are illuminatingly exposed.

This is one of the more valuable of Dr. Warfield's books.

THOS. C. JOHNSON.

INTRODUCTION TO THE LIFE OF CHRIST. *By William Bancroft Hill, D. D., Professor of Biblical Literature in Vassar College.* Charles Scribner's Sons. New York. 1911. 226 Pages. Price $1.25.

We are glad to see that Charles Scribner's Sons have brought out a sixty-cent edition of this fine book. Dr. Hill has a wonderful gift of saying a great deal in very brief and simple language. Indeed, I know of no man who can so condense what he wishes to say, and yet say it so that any one can understand his meaning. He omits no important items in his discussion of the various topics, and while he is very condensed and uses no unnecessary words, at the same

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time every statement is perfectly clear and interesting. There are no dry paragraphs in this book. Every subject he treats is handled in a most vital and interesting way.

In the present volume he gives a brief yet comprehensive treatment of all topics connected with the Introduction to the Life of Christ, such as, outside sources, Apocryphal Gospels, the Canon and Text of the Gospels, the Date of the Gospels, the Synoptic Problem, the Johannine Problem, the Characteristics of Each Gospel, and the Accuracy of the Gospels.

This book is an ideal text-book for the modern student in college or seminary, who has not the time to read the more exhaustive works on these topics. Dr. Hill has recently published "The Life of Christ," which, in our opinion, is one of the very best of the recent lives of Christ. It is our great pleasure to commend these two volumes by Dr. Hill.

EUGENE C. CALDWELL.

Union Theological Seminary.

THIRTY YEARS WITH THE MEXICANS. *By Allen Buell Case.* The Fleming H. Revell Company. New York. Pp. 285.

This is not distinctly a missionary book, though written by a veteran missionary. By reason of his long residence among the Mexicans, both in Mexico and in the United States, the author had acquired a sympathetic interest in them, and writes intelligently and pleasantly of their traits of character, their customs, habits, family life, etc.; also of their country, its physical features, soil, products, etc. This he does in a series of descriptive and narrative chapters of unequal interest and merit. Some of them are too personal to appeal to the general reader; while others go too much in detail. The chapters are grouped under three heads: I. In Peace. II. In Revolution. III. Past, Present and Outlook. Part third is by far the most suggestive and instructive. In this the author shows very forcibly how Mexico's past is her present handicap; he describes her present development under difficulties, and portrays her future outlook and prospect. The gist and object of the book are found in this very significant paragraph, near the end: "Mexico today finds herself in a condition not unlike that of the wounded man on the Jericho road; robbed and maltreated by those of her own nation, neglected by her own priests and religious leaders; she is awaiting the coming of a Samaritan who will be to her a neighbor, ministering to her need." The "neighbor," the author has in mind and to whom he appeals, is the United States. Not by governmental intervention, which he discourages, but rather by intelligent immigration on the part of altruistic citizens who shall go to Mexico to settle, carrying

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with them the spirit of Christ and the accessories of our Christian civilization, such as churches, schools, prohibition, sanitation, good roads, etc. In our present absorption in the world war, "Thirty Years With the Mexicans" will remind its readers that we have a sister republic on our southern border to which we owe a serious and pressing duty.

L. B. TURNBULL.

Lexington, Va.

INTRODUCTION TO THE NEW TESTAMENT. *By Theodor Zahn*, Professor of New Testament Exegesis, Erlangen University. Translated from the third German Edition by John Moore Trout, William Arnot Mather, Louis Hodous, Edward Strong Worcester, William Hoyt Worrell and Rowland Backus Dodge, fellows and scholars of Hartford Theological Seminary, under the direction and supervision of Melanchthon Williams Jacobus, Hosmer Professor of New Testament Criticism and Exegesis and Dean of the Faculty, assisted by Charles Snow Thayer, Director of the Case Memorial Library. Three volumes in one. Second Edition Revised. New York: Charles Scribners Sons. 1917. 1720 pages. $5.00 net.

Dr. Jacobus, of Hartford Seminary, and Charles Scribner's Sons, of New York, are to be congratulated upon this magnificent issue of Zahn's monumental "Introduction to the New Testament." This edition is printed on beautiful India paper, with clear type, and combines the three former large and bulky volumes into one compact and handy book. Although it has nearly two thousand pages, the book is only one and one-half inches thick and is very light and convenient to handle.

Zahn's Introduction to the New Testament is indispensable to the modern student of the New Testament, and all Bible scholars should be grateful for this noble edition.

Theodor Zahn takes high rank among New Testament scholars, and it will be of interest to the readers of this Review to have some general idea as to Zahn's views in regard to the authorship and date of the New Testament books. He believes that the Epistle of James is the earliest New Testament book, written in 44-50 A. D., and is addressed to the whole Christian Church at a time when the Church was largely Jewish. Zahn holds to the view that it is possible, but not probable, that the Apostle Paul wrote the Epistle to the Hebrews. Zahn believes that Galatians is the second New Testament book in time, that it was written in April, 53, and was followed in June, 53, by 1 Thessalonians, and in September, 53, by 2 Thessalonians. The author also holds to the view that the Apostle John wrote the Fourth Gospel and 1, 2 and 3 John in 80-90 A. D., and the book of Revela-

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tion about 95 A. D. An unknown man, perhaps Apollos, wrote Hebrews about 80. Matthew wrote his Aramaic Gospel in Palestine in 62. It was published in Greek about 85. The Apostle Peter wrote 1 Peter in 64 and 2 Peter in 62. Paul wrote 1 Timothy and Titus in 65 A. D., and 2 Timothy in 66. John Mark began in 64 in Rome the preparation for the writing of his Gospel, which was published at Rome in 67. Jude wrote his Epistle about 75. Luke wrote his Gospel and the Acts about 75.

Zahn states the occasion of the Epistle to the Romans as follows:

"In view of the origin and character of the Roman Church, of which Paul had learned through the reports of his friends there, it seemed to him necessary to make himself perfectly understood by stating comprehensively his view of the gospel, thereby allaying the prejudices felt by most native Jewish Christians toward him and his missionary work, and guarding against future troubles. The predominantly Jewish character of the Church, its close connection with the Church in Palestine, and its location at the centre of the world's travel made it just as easy for it to become a centre of the Judaistic propaganda, by which the apostle had been everywhere followed, as it was for it to become the centre of support for missionary work in the West, as Paul intended it should."

This rapid survey of Zahn's views reveals the fact that he holds a very conservative position in regard to the authorship and date of the New Testament books. He gives convincing proofs of the genuineness of all thirteen of the Pauline Epistles, and accepts the Fourth Gospel, 1, 2 and 3 John and the book of Revelation as written by the Apostle John. Bible scholars will find this book a most exhaustive treatment of all questions regarding the authorship, date, occasion, purpose and contents of the books of the New Testament. No New Testament scholar can afford to be without it.

EUGENE C. CALDWELL.

Union Theological Seminary.

THE LIFE OF SERVICE. Some Christian Doctrines from Paul's Experience in the Epistle to the Romans. *By James I. Vance, D. D., LL. D.*, Author of "Life's Terminals," "Tendency," "The Young Man Foursquare," "The Rise of a Soul," "The Eternal in Man," "Royal Manhood," etc. New York; Chicago: Fleming H. Revell Company. London and Edinburgh. 250 pages. Price $1.25 net.

Dr. Vance is one of the outstanding preachers of America. He is pastor of one of the largest churches in the Southern Presbyterian Assembly, the First Presbyterian Church of Nashville, Tenn. He is at the head of the War Work of the Southern Presbyterian Church, and is also Moderator of the Southern Assembly. He is the author

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of about a dozen books, all of which are written in a most striking style and full of inspiration and power.

The present volume consists of a series of addresses delivered last year at Northfield, Mass. Dr. Vance takes up certain great suggestions from the Epistle to the Romans and presents them in a most attractive manner. He does not set out to unfold the thought of Paul in Romans. He simply takes certain ideas as a starting point and makes a modern application. For example, in the first address he gives a noble presentation of Christian service, starting from Paul's description of himself in Romans 1:1, as "Paul, a servant of Jesus Christ." Another example of Dr. Vance's method is seen in the fifth address on "Optimism—Paul's Attitude to Life." At the head of this address Dr. Vance prints eight verses selected from the eighth chapter of Romans. These eight verses contain seven specific references to the work of the Holy Spirit, yet in his treatment Dr. Vance does not once refer to the Holy Spirit, but gives a splendid presentation of the Christian hope, or Christian optimism. We confess, however, that we do not see how in treating such a topic, based on these verses from the eighth chapter of Romans, Dr. Vance could omit all reference to the work of the Holy Spirit. It is the Spirit's work that is the ground of the Christian hope and optimism. Certainly this is Paul's view of the matter. This illustrates how widely detached some of Dr. Vance's addresses are from the point of view of the inspired Apostle. Notwithstanding this criticism, we have found every page of this noble book full of inspiration and power, and it has been a real spiritual feast to read it. In address number seven, Dr. Vance treats of "Predestination." It is hard at times to tell whether Dr. Vance is a Calvinist or an Arminian; but that does not matter. There are many Arminians in the Presbyterian Church, and there are many Calvinists in the Methodist Church. One of the finest addresses in the book is on "The Potter and the Clay." Here we feel that Dr. Vance reproduces Paul's exact thought, and he does so in a most striking way. Address number ten, on "Paul's Doctrine of the Races," should be reprinted in pamphlet form by our Executive Committee of Home Missions. It is a magnificent plea for Home Missions.

The address that interested the present writer most was number six, "Where the Big Creeds Blend—Paul's Theology." Here Dr. Vance gives us a fine discussion of what is essential in Christianity, and refers to the question of Church union. He takes the position that no particular form of Church government and no special ritual or liturgy and no formal statement of dogma are necessary to the essence of Christianity. We could give all three up and still have Christianity. Then Dr. Vance proceeds: "I would mention three things without which Christianity would cease to be itself. The first

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is its spirit; the second, its facts; the third, its business. The spirit of Christianity is sacrificial service. The facts of Christianity are two, namely, Christ and the Christian, and the business of Christianity is to bring men to fellowship with God, and thereby bring about all which this produces." Unless all signs fail, American Christianity is approaching the time when many denominations now separate will unite on the basis of some such brief statement of belief. May God speed the day!

EUGENE C. CALDWELL.

Union Theological Seminary.

THE BOOK OF REVELATION NOT A MYSTERY. *By David Keppel.* The Methodist Book Concern. New York and Cincinnati. 76 pages. 50 cents.

This interesting interpretation of the book of Revelation is founded upon the position that the whole of the book from the close of the third chapter to that of the eighteenth is devoted to events which took place in Palestine in the life time of the Apostle John. The fall of Jerusalem is the great central event around which the book of Revelation revolves, according to the author's view, and the book deals with happenings, some of which occurred before and others during and still others after the fall of Jerusalem in A. D. 70. Mr. Keppel maintains that the harlot-city, Babylon the great, is not Rome but Jerusalem. Some of the visions in the book, however, relate to an earlier time; some as early as the latter part of the reign of Nero, who died in the summer of 68. He believes that John wrote the book in the reign of Domitian, but used some visions which had come to him years before. He believes the scarlet-colored beast, having seven heads and ten horns, is Rome, while the great harlot sitting on the beast and drunk with the blood of the saints and martyrs of Jesus is Jerusalem. He maintains that the expression "the earth" in the book of Revelation should be translated "the land," referring to the land of Palestine. He identifies the beast coming up out of the land with Simon Magus, and accepts Irenacus' interpretation that the number 666 means Lateinos, and perhaps refers to a well-known man of that name. In regard to the reign of the martyrs in chapter 20, Mr. Keppel quotes approvingly from Professor Moses Stuart, who says: "As to the notion of a descent to earth by Christ and the martyrs and their visible reign here, there is not a word in the text, not even an implication." Then the author adds, "To base the teachings of pre-millienarianism upon this chapter is surely to add unto the word of prophecy in this book."

In regard to the interpretation of the book of Revelation, modern scholarship has made one thing convincingly clear; namely, that the

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book refers primarily either to the fall of Jerusalem or the persecution of the Christians in Asia Minor by the Roman Emperor Domitian in A. D. 95, and that the primary purpose of the book is embedded in the first Christian century, and any school of interpretation which detaches the book from this century and makes it refer primarily to some distant age, can no longer be held in the light of modern knowledge and scholarship. This does not mean that the book has no future outlook, but that its primary aim is to bring comfort and faith to the Christians of the first century.

EUGENE C. CALDWELL.

Union Theological Seminary.

A HISTORY OF THE CHRISTIAN CHURCH. *By Williston Walker*, Professor of Ecclesiastical History in Yale University. Charles Scribner's Sons, New York. Pp. 624. Price $3.00.

This is the best single volume church history in the English language and will soon supersede all other single volume histories. Professor Walker has the gift of selecting the salient points, the real landmarks, of church history and the added gift of presenting these to us in an intensely interesting way. Professor Walker's predecessor, Dr. George P. Fisher, wrote a single volume history which was noted for its scholarship, compactness and dryness. Professor Walker's history is just as compact without any of the dryness.

The mechanical get-up of the book is good. The print is large and clear and the margins are wide. This makes the book easier to read. It is an up-to-date history, covering the whole period from the birth of Jesus to 1918. It touches upon many important events in church history which have occurred since Fisher wrote his volume, such as the union of the United and Free Churches of Scotland in 1900, the disestablishment of the Roman Catholic Church in France in 1905, and the rise and fall of Modernism in the Roman Catholic Church.

There is only one disappointing thing about this history. In the two chapters in which he deals with Jesus and New Testament Christianity, the author shows his learning towards radical criticism. This paragraph on page 21 will illustrate what I mean: "What Jesus taught and was gained immense significance from the conviction of his disciples that his death was not the end—from the resurrection faith. The *how* of this conviction is one of the most puzzling historical problems. The fact of the conviction is unquestionable. It seems to have come first to Peter, etc." Professor Walker is certain that the conviction was a fact, but he does not seem to be quite so certain that the resurrection of Jesus was a fact. Or take this paragraph on page 37: "Within half a generation of Paul's

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death, however, a different interpretation appeared, probably representing an independent line of thought. It was that of the Gospel of Mark. The writer knew nothing of Paul's view of Christ's preexistence. In his thought Christ was from his baptism the Son of God by adoption. . . . Mark's view was evidently unsatisfactory to his own age. It had no real theory of the incarnation. It does not trace back the sonship far enough."

However, this part of the book covers only thirty pages, and when read with discrimination is exceedingly suggestive. The remainder of the book is free from these objections, is written in a thoroughgoing historical spirit, and in good literary style. With the exceptions noted I can commend the book to all those who are interested in church history.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE NEW CHURCH FOR THE NEW TIME. *By William Allen Harper, LL. D.*, President of Elon College. Fleming H. Revell, New York. Pp. 153. Price 75 cents.

President Harper is a prolific writer. He has quite a number of books to his credit. He is also a breezy, refreshing kind of writer. His books are always fresh and always grip.

The book before us consists of five chapters and an appendix. The chapters are as follows: "Its Principles," "Its Gospel," "Its Physical Plant," "Its Church Year" and "God's Presence—Its Power and Hope." These subjects, when connected up with the title of the book, will give some idea of its scope.

The author believes in a religion which is at the same time personal and social. He stresses both these phases of Christianity, but neither to the exclusion of the other. His main stress is on practical Christianity.

President Harper is especially fond of the epigram and loves to play on words. The following may be given as an extreme case to show his style and his point of view: "We have insisted on dogma to the depletion of our vital energy—dogma with the emphasis on *dog*. This day calls for *doer-logues* and not for *theologues*. It is the hour of *deedists* and not *creedists*. Do not misunderstand me. We are not to turn our back upon the Bible. This is our spiritual meat. But we are to turn our back on the dialogues of the theologues in their labyrinthine interpretations."

There are many striking sentences in the book which set one's mind going. It is a book which can be read with genuine profit.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

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THE PROTESTANT REFORMATION AND ITS INFLUENCE. Addresses Delivered in Connection with the One Hundred and Twenty-Ninth General Assembly of the Presbyterian Church in the United States of America at Dallas, Tex., May 19 and 20, 1917. Presbyterian Board of Publication, Philadelphia. Pp. 150. Price 75 cents.

There are nine splendid addresses in this little volume, prefaced by a concise historical statement. The addresses are as follows:

1. The Origin and Purpose of the Protestant Reformation By David Schley Schaff, of the Western Theological Seminary, Pittsburgh, Pa.

2. The Reformation a Revival of Religion. By President J. Ross Stevenson, of Princeton Theological Seminary.

3. The Reformation in Reference to Civil and Religious Liberty. By Rev. William Henry Roberts, Stated Clerk of the General Assembly of the Presbyterian Church, U. S. A.

4. Messages from Luther for Our Day. By Henry Sloan Coffin, of Union Theological Seminary, New York.

5. The Influence of the Reformation. By Frederick W. Loetscher, of Princeton Theological Seminary.

6. The Reformation and Humanism. By William R. Farmer, professor in the Western Theological Seminary, Pittsburgh, Pa.

7. The Reformation and Some Vital and Constructive Elements of Modern Life. By President William McKibbin, of Lane Theological Seminary.

8. The Reformers as Men of Thought and Action. By Andrew C. Zenos, professor in McCormick Theological Seminary, Chicago.

9. The Protestant Reformation and the Christian Life. By William H. Black, President of Missouri Valley College, Marshall, Mo.

These lectures make an interesting and valuable book. I do not know of anything better in so short compass.

WALTER L. LINGLE.

Union Theological Seminary, Richmond, Va.

THE PROPHETS OF THE OLD TESTAMENT. *By Alex. R. Gordon. D. Litt., D. D.*, Professor of Hebrew, McGill University, and of Old Testament Literature and Exegesis, Presbyterian College, Montreal. Hodder & Stoughton. London, New York, Toronto. 1916.

There is a notable lack of harmony between the view which the writers in the New Testament take of the Old Testament Scriptures and that which is taken by modern critics. This is especially true of the prophetic writings of the Old Testament. The New Testament writers quote the prophets as authorities, and see in Christ and his work the fulfilment of their predictions. The modern critics do not

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hesitate to dissect the prophetical books, and assign different portions to different dates, according to some standard of their own. The New Testament writers seem to take the writings of the prophets as they find them. and do not presume to analyze them, and distribute their writings over many centuries. There are two or three ways of considering this lack of harmony. One is that the New Testament writers knew less about the prophetical writings than the modern critics, and that they were often in error in their application of those Scriptures to the conditions of their own day. Another explanation would be that the New Testament writers forced the prophecies to support the gospel history, and made applications which were not justified by fact. Still another way of explaining this lack of harmony is to suppose that the New Testament writers simply took the Holy Scriptures of the Jews as they found them, and, without making inquiry into the dates and methods of the composition of the various writers, referred to the names attached to various books as the recognized authors and so used them. It calls for some stretch of credulity on our part to believe that modern critics are so much better acquainted with the prophetic writings of the Old Testament than the authors of the New Testament Scriptures were; and we find ourselves often wondering how they have become possessed of this superior knowledge.

Dr. Gordon writes under the influence of the modern critics, and is in sympathy with their point of view. The object of his book is "a comprehensive treatment" of the prophets of Israel, "which allows the prophets to speak for themselves." "The course of prophecy is traced from its first morning beams, till the light disappears in the rosy flush of Apocalypse; the prophets are set on the background of their time, and portrayed in their sharply contrasted personality and experience; but the stress throughout is laid on translations of their most significant utterances, which reproduce as nearly as possible the sense and rhythm of the original." His first chapter is on the dawn of prophecy, and he begins with Deborah, as the first clear instance of prophetic inspiration. He thinks that the "typical prophets" of the period of the Judges "appeared in the bands of religious ecstatics who crossed the stage during the stress of the Philistine peril, and lashed up their frenzy by the help of music and dance, pouring forth excited sounds"; and he says, "On the surface there is nothing to distinguish these frenzied ecstatic bands from the prophets of Baal or the modern Dervishes or Islam." The difference he allows to "lie in the character of the gods" worshiped. This is certainly a low view of the early prophets of Israel.

The author takes his readers through the list of the prophets of Israel in what he supposes to be their chronological order, and with a few words of explanation regarding each as to the historical con-

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ditions existing at the time. He gives large quotations from the writings of the prophet, and mostly in poetic form. These chapters of his book are interesting reading, and throw some light upon the study of the prophetical writings. They are not as complete as they might be, nor altogether satisfactory to the serious student. He does not hesitate to make eliminations here and there, which he thinks inconsistent with the theory of modern criticism. In short, if we follow his lead we must conclude that the prophetical writings are a system of patch-work, and that none of them really are to be taken just as they are; but have been subjected to editorial oversight by the so-called redactor, or by somebody else.

The style in which the book is written is fresh and illuminating, the author is well equipped for his task; and the reader will be interested and stimulated by the reading even if he does not find himself able to agree with the author's conclusions. The prophets are made to stand out as picturesque figures, and the reader becomes interested in the personality and the work of each of them; and he feels when he has finished the volume that his time has been well spent.

RUSSELL CECIL.

MAKING GOOD IN THE MINISTRY: A Sketch of John Mark. *By Professor A. T. Robertson, D. D.* Published by Fleming H. Revell Co. New York. 174 pp. Price $1.00.

If this book reflects the author's work in the Baptist Seminary at Louisville, the students there ought to make good in the ministry. for this learned teacher holds up the loftiest ideals, and yet he shows the Christian spirit toward the young minister who has failed in his first venture for Christ.

The young man who made good in the ministry was John Mark. In this book he appears before us in ten interesting chapters: "The Home Atmosphere," "The Call of Opportunity," "Taking a Humble Place," "Flickering in a Crisis," "Thrown Out of Work," "Turned Down by Paul," "Given a New Chance by Barnabas," "Peter's Son and Interpreter," "Mark's Wondrous Gospel," "Winning Paul's Praise."

Professor Robertson is a finished scholar, and yet he is intensely human. With a wealth of detail, which he has gathered only by long study, and with many a reference to the literature of the subject, he preserves throughout a rare simplicity of thought and of style. He is a true disciple of Dr. Broadus, whom he quotes as saying that the three prime requisites in the preacher of the gospel are "Sympathy, sympathy, sympathy!"

Dr. Robertson writes well. Here are a few tastes of his quality:

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"It is far better to do a big work in a little place than a little work in a big place." "Blessings be upon Barnabas, the man of heart, who was unwilling to throw to the scrap heap this fine young minister without one more trial." "We are all willing for people to learn how to rectify their mistakes provided they do their learning upon somebody else."

"Peter denied his Lord (a great sin), and Mark deserted his leader (a great blunder). The stamp of Peter's mind is upon this gospel, but Mark's hand is in it also. "One never thinks of Mark in reading his gospel, but one sees Jesus, hears him, loves him, follows him, worships him." Mark was once "a spiritual irritant to Paul," but he became a comforter and he found an honorable place in the "small list of Pauline loyalists."

Such a book shows us preachers how to be interesting. The title itself is a new and striking characterization of a man who quit, but who later seized his second chance, and with a new humility became faithful unto death. The entire treatment is original without for an instant becoming bizarre. The author holds our interest by keeping ever before us a man: first of all Mark, then Paul and Barnabas and Peter, all of whom stand before us as men strangely like our own blundering selves.

The young minister who has failed should not rest until he has read this book to the end. Perhaps he will profit most from that familiar story about Marcus Dods, who for six years after his graduation from the Seminary waited in vain for his first call, but all the while was unconsciously preparing himself by diligent study for the religious leadership of Scotland.

The book as a whole is worthy. It has many strong points and few weak ones; in fact, I have seen almost none. The majority of us, however, will scarcely place it on our shelves; at least, we shall wait until after we have purchased Dr. Robertson's greater books. In this work he has made the most of his meager materials; but after all we know comparatively little about John Mark.

THE HIGHWAY OF LIFE AND OTHER SERMONS. *By Rev. Hugh T. Kerr, D. D.* Fleming H. Revell Co. 186 pages.

This book of sermons by the pastor of the Shadyside Presbyterian church, of Pittsburgh, is to be highly commended. It will prove a valuable and helpful addition to the library of a minister. It will be read with pleasure and profit by the laymen. These sermons are published by the Committee on Men's Work of the Shadyside church, and they deserve a wide circulation. All are good, but particularly fine are the ones on "To Whom Shall We Go?" "What Jesus Tells Us to Do" and "The King of Peace."

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Someone has said that the unpardonable sin of the preacher is dullness. This preacher is not guilty of this sin. Not only does he present the fundamental truths of the gospel plainly and powerfully, but he presents them in a way that will hold the attention of the average hearer from beginning to end. He is especially happy in his choice of illustrations; from the storehouse of science, poetry, literature, art and history, he brings forth the best, both new and old.

These sermons are distinctly modern in their spirit. They deal with subjects in which the man of today is interested. They handle problems of which he is thinking. And they are especially wise and sane in their treatment of the religious and ethical questions arising out of the Great War.

The best thing about these sermons is their absolute loyalty to Jesus Christ. He is in everyone, and in most of them he is the centre of thought. He is lifted up as the Saviour and Redeemer, but especially as the Lord and Master of men. Out of the fourteen eight end with a direct appeal to men to yield their hearts to him. In one of them the author relates an incident of a group of children singing an old song, "Praise him, praise him, all ye children." He says: "It is one of those children's songs that run on through endless verses, satisfying and suggestive. We had sung them all through as I thought, 'Praise him, praise him, all ye children; love him, love him, all ye children; serve him, serve him, all ye children.' When I stopped, one of the children looked up into my face surprised, still expectant, and said, 'But, father, you forgot to crown him.' And so they sang, 'Crown him, crown him, all ye children.'" The preacher of these sermons has not forgotten to do this. In everyone of them he has set us an example; he has *crowned the Christ.*

R. A. LAPSLEY, JR.

Tarboro, N. C.

SALVATION. *By Lewis Sperry Chafer.* Charles C. Cook, New York. 139 pages. Price 75 cents.

There is an amazing amount of ignorance among professing Christians as to the divine plan of salvation. It is indeed a glorious work to "shew the way of salvation," that sinners may be saved, and that believers may be built up in their faith. In his book Mr. Chafer has faithfully and forcefully done this, and it should be wisely circulated and read.

The book is intensely evangelical. The greatest emphasis is laid upon the atoning death of Christ as the one ground of salvation, and upon personal faith in him as its one condition. The fact is also stressed that salvation is a transaction once and for all, that "he who believeth hath everlasting life." There is a splendid chapter

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on the position into which salvation brings the believer, and also an able discussion of the certainty of salvation, the final perseverance of the saints.

The author distinctly states that his book is not intended as a theological discussion. Accordingly he does not use theological terms, or state things just as a theologian would state them. But the book is true to the great facts of theology and to our Calvinistic system. And it is emphatically the *Bible* doctrine of salvation that is set forth therein. Man-made theories are not discussed. We are not told what the author or any other writer *thinks*, but what God has *revealed*. There are nearly five hundred references to Scripture in the 139 pages.

Having read this book with interest and profit, we commend it most heartily to others.

R. A. LAPSLEY, JR.

Tarboro, N. C.

JESUS FOR THE MEN OF TODAY, WHEN SCIENCE AIDS RELIGION. *By George Holley Gilbert.* Hodder & Stoughton, New York. Pp. 176.

Here is a fascinating volume. George Holley Gilbert is a poet. He dreams a dream and then sings a song. He has heard of a young man who lived and wrought some nineteen hundred years ago, and he understands that that young man's working is mighty still. And because George Holley Gilbert is inevitably a poet he cannot tell his dream of this Wonderful One without singing, although he writes in apparent prose. At least, we can say of the author as was once said of Ezekiel, "Thou singest a very lovely song and hast a pleasant voice and can play well on an instrument."

But it remains an open question as to whether such science as is here set forth really helps men to find Jesus. Perhaps we can only say, "It depends." This reviewer has found the book helpful. It has enabled him to see a little more clearly something of what Jesus must have seemed to the unbelieving high priests of his day. And it is worth while to see Jesus through any eyes if after the seeing we may come back to the leading of that Spirit whose joy and office it is to take of Christ's and show it unto us. There was a historical Jesus of whom Josephus and Pilate might have testified, and most of us would welcome a lengthy interview with either Josephus or Pilate if such could conveniently be arranged (without permanent discomfort to ourselves). And must we not ask in an earnest but loving spirit, "Does George Holley Gilbert know Jesus other than as those who crucified him knew?"

Can anything explain Jesus in the terms of earthly science? Certainly this volume does not. Here was a wonderful young man and around him were concentrated many forces which doubtless operated

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through him. But home nor nation nor world-empire nor any other natural condition of that day will explain Jesus. Dr. Gilbert talks of "life-long habits" in connection with his sudden response to John's call at the Jordan—a call "to realize the coming kingdom." But Dr. Gilbert (he is a Ph. D. as well as a D. D.) knows that that is not scientific. He has not gone far enough back. Jesus heard the call because he was what he was. But what made him what he was? Where shall we find a sufficient cause for that wonderful life and that wonderful influence? A mouse does not (with whatever groanings) bring forth a mountain. If there be any such thing as law or science on earth, then there must have been a time when something mightier than law or science intervened in and through Jesus the Christ of Nazareth.

But in spite of the fact that this volume leaves Jesus dead in his tomb and risen only in the dreams and ecstasies of his somehow enthused followers, it is a volume worth the average minister's reading. Its pages run with a rhythm that may have been unconscious and that will in certain moods be peculiarly attractive to the reader. Page after page needs only to be set in lines like blank verse to be found true poetry. There is that vague, archaic, suggestive style that leaves so much to the imagination even while it kindles the faculty. And doubtless many reading will cry with new enthusiasm, "Yes, my wonderful Lord was all this and infinitely more." We commend Dr Gilbert's book, while we wish with all the heart that one who tells a story so well might learn more and tell it all.

D. P. McGeachy.

Lewisburg, W. Va.

A Prince of the Church in India. *By J. C. R. Ewing, D. D., LL. D.* Fleming H. Revell Co., New York.

This volume from the pen of Dr. Ewing is a singularly attractive and readable book. It is biography, pure and simple—the record of a life that speaks, not simply for itself, but rather of the transforming power of the gospel of the grace of God. It is a compact story embodying a remarkable range of testimony to the genuine worth of the life and work of a remarkable man.

Rev. Kali Choran Chatterjee, D. D., the subject of this biographical sketch, must take his place among the most imposing figures in the annals of missionary history. Dr. Ewing has depicted a striking portrait. The reader gets the impression of a man of rugged, uncompromising strength of character, refined and tempered by a thoroughly real and wholesome charity in his attitude toward his fellows; a man of remarkable mental power, possessing a thoroughly furnished and well disciplined mind that was nevertheless not cast

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into an academic mould (mold), but which freely and easily grasped and solved all the varied and complex details of the missionary's life. The man's versatility was remarkable: not the scintillations of a genius, but rather the steady ploddings of one who soberly faces a task and performs it, thoroughly and well. He was not the product of an age nor of an environment—except insofar as by the grace of God he accepted the challenge of his times and the circumstances of his birth; broke down the barriers of caste and emerged from the darkness of heathendom into the glorious liberty of the sons of God. He was a Christ man, a new creation in Christ Jesus; and conscious of that fact he dedicated his native powers of mind and body to the service of his Lord and was used and blessed wonderfully in promoting his kingdom. Dr. Chatterjee was truly a prince, not merely of the Church in India, but of the Church universal. His life stands out a glorious testimony to the power of the gospel. He drank deep from its pure depths, unclouded by the doubts and theories of our western world, and standing out in bold relief against the murky streams of commingled heathenism, atheism and compromise religions of his native land, with the result that to a remarkable degree he attained unto the measure of the stature of Christ Jesus. His last words sound the keynote of his life: "I am a servant of Christ Jesus."

I unhesitatingly recommend the book as the record of a life that will serve as an inspiration to all lovers of the Lord's work.

T. A. PAINTER.

Berryville, Va.

ST. PAUL THE HERO. *By Rufus M. Jones.* The MacMillan Company. 1917. Pp. 172. Price $1.00 net.

Here is another book to be placed in our boys' and girls' library—a most attractive volume from the pen of Professor Rufus M. Jones. Written in a semi-fictional style, the book is one that will appeal to intelligent children, because, although distinctly a child's book, it is not written in that very childish language that is so offensive to many of our younger readers of today. Professor Jones sticks well to his theme, "St. Paul the Hero," and instead of giving a running narrative of the whole life of Paul, he has put in a well unified and connected way the main incidents in the life of the great apostle which bring out his heroic qualities. The finished reading, however, will give a very good idea of the entire life of Paul, and the book fills a long-standing need in the biographical books for the children. We can commend the book to our readers.

T. P. JOHNSTON, JR.

Richmond, Va.

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